

"THE UNSEEN" AT THE LITTLE THEATRE.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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&c., &c.

SATURDAY, NOV. 5th, 1921.

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THE LITTLE PAPER WITH A GREAT MESSAGE.

London Spiritualist Alliance, Ltd.,
5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.
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MEETINGS IN NOVEMBER.
THURSDAY, NOVEMBER 10TH, AT 7.30 P.M.
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The Meeting will be held at the Hall No. 6, Queen Square.
Doors open 7 p.m.

FRIDAY, NOVEMBER 11TH, AT 3 P.M.
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Experiences. Medium, MRS. M. H. WALLIS.

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year for Ten shillings and sixpence providing you also pay
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For Clairvoyance Meetings and Special Lecture Classes see
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Information will be gladly afforded by the Secretary, who is in
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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,130.—VOL. XLI. [Registered as] SATURDAY, NOVEMBER 5, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Fit thou our bows, Apollo,
With thine own arrows of light.
Aid us to aim them aright,
And, when thou chasest the night,
Call, and we follow, we follow!

In the 'seventies of last century there appeared a book entitled "The Unseen Universe: or Physical Speculations on a Future State" (Macmillan and Co.). Its authorship was anonymous, as well befitted a period when materialism in Science was rampant, for its joint authors were clearly seen to be persons well trained along scientific lines. To-day we are aware of the identity of the authors: Professor P. G. Tait and Professor Balfour Stewart, physicists of the first rank. Theirs were amongst the earliest of the voices from the ranks of Science to disclaim the conclusions of materialistic thought. They were amongst the first to suggest in definite terms the significance of the ether in relation to the search for evidence of a spiritual world and spiritual beings. To them it presented not merely the idea of a bridge or medium between one portion of the visible universe and another, but

a medium plus the invisible order of things, so that when the motions of the visible universe are transferred into the ether, part of them are conveyed as by a bridge into the invisible universe and are there made use of or stored up. Nay, is it even necessary to retain the conception of a bridge? May we not at once say that when energy is carried from matter into ether it is carried from the visible into the invisible; and that when it is carried from ether into matter it is carried from the invisible into the visible?

Our intrepid authors were in those days crying in a wilderness which has since become well populated with thinkers who have broken free from the iron conventions of the old orders of Thought whether in Religion or Science. Like Swedenborg, they were still limited by some theological doctrines. If we were a little impatient over the deference paid to ecclesiastical crudities of idea in their pages it was rather with the deadly dullness of the notions which represented the Divinity schools of the time than with the patience of the writers who paid them any particular respect. Their attitude was doubtless a necessary one. They were surrounded by the dullards and the hide-

bound. Their ideas, moderate and tentative as they were, provoked violent attacks, and arguments which, as one might expect, ran counter to one another. By the moon-calves of theology they were denounced as infidels, pantheists, dangerously subtle materialists. To the wiseacres of Science (so-called) they were credulous, superstitious—nay, some of the more extreme protagonists of the scientific school went so far as to call them—Spiritualists! To-day some of these dull obstructions have broken down, and the thick crust of obsolete ideas and asinine obstinacy is becoming more and more ductile. We owe this to the labours of these men and to many like them. Those pioneers had behind them the power of Life which, like "a consummate strategist . . . sitting in his secret chamber over his wires, directs the movements of a great army." The army of Life is still advancing and sweeping all the dull and moribund things before it. It is our faith that we are the citizens of a universe full of life and intelligence, and every day that faith is confirmed.

We alluded recently to an article, in the "Times," which suggested that numbers may not be in themselves real but only modes of the human mind. Numbers, in fact, have a mystical as well as a mundane side. There is a divine mathematics. Proclus, the Neo-Platonist, mathematician and philosopher, who flourished in the sixth century, found in the study of numbers the elements of Theology. Everything to him proved the Divine Unity because, as he said, "It has been demonstrated that the beginning of all things must be One because all plurality is inferior to Oneness." As a later philosopher put it, "One is the beginning of every series and the end of every synthesis." It was Proclus who was the first, or among the first, to perceive the principle of dual-unity, for he wrote that "Units are on the one hand absolute and proceed from Oneness and on the other are illuminations from unities and mind." So here we have the speculation of the writer of the "Times" leader stated in another form in positive terms. Again, Proclus, working through Number, was able to proclaim that "Every spirit is indestructible and incorruptible," and that "Every spirit is both life and alive." These are deep questions, but we take our light from all quarters, humble or exalted, undeterred by that form of vulgarity which despises the low and common things because they are low and common, or that other form of vulgarity which is impatient and incredulous of anything it has not the intelligence to understand.

THE ACHIEVEMENT OF BEAUTY.—Even the aspiration toward beauty is an effort to reach that perfection in which the soul finds a home. In its farthest perception of perfectness it rests for a time, until driven forward again by opening vistas. And the temporary rest in a not ultimate beauty is not stagnation. Whatever has called forth joy and worship has helped the soul forward on the way. The upreach of cathedrals, the outstretching of the lover toward perfection of relationship with his beloved, the search of the poet for the word, of the painter for colour, of the sculptor for form, of the musician for harmony, of the soul for beauty to satisfy, of all who purely strive—each aspires toward God, however feebly succeeding. And what has striven up toward God has achieved, to his degree, beauty. —"THE NEXT BEYOND."

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
22/- per annum.

THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 694.)

October 17th, 1915.

"I was saying that culture and savagery can and do go hand in hand, and I am going to tell you how this grew up with me. I was one of a large family of boys, all of whom were older than myself. We were rich and idle. We were sent to public schools, and when grown up no profession was provided for us, and probably if they had survived, all the others would have gone my way. I was accustomed to look upon myself as rather above the common herd, although I could not have performed the useful work they did. My brothers were all delicate and one by one they passed away, some in boyhood and two in later life. Then I found myself, in early manhood, heir to the estate, and yet with no duties; for my father was comparatively a young man, and neither wished for nor needed my help. So I travelled about for some years, adding nothing to my attainments but a taste for gambling, and a growing selfishness. On my return home I tried living with my parents, but family dissensions were frequent, as my father's temperament and mine were too much alike for agreement; so I came to London, met the girl who was my ultimate curse, was persuaded to marry her, and soon discovering that she was addicted to secret drinking and low tastes of every sort, I left her and again went abroad. Having this millstone round my neck I became more and more reckless, and spent money in all sorts of futile (so-called) pleasures, till, warned by my bankers that my credit was gone, I gambled again, won a sum sufficient to tide me over till the next allowance became due, and then returned to England. On the journey home I met my friend Ambrose, then a stranger to me. He performed some slight service for me and I for him, and in this way we became acquainted. His sister was with him, and he invited me to visit them at his house where they lived together. She and I fell in love at once and became engaged. I stifled my conscience by telling myself that my wife *might* be dead, as I had heard nothing from her since I left her, and she had never asked for assistance, although I had offered it before leaving her.

"While I was still with Ambrose and Belle, his sister, news came of my father's death. I settled all the affairs and again hurried back to my beloved, urging on her a speedy marriage. She consented, but it was, of course, to be with the usual ceremonies. There lay my difficulty. I felt sure that my wife was *not* dead, but that if she heard of my contemplated marriage she would hasten to prevent it. I spoke to Ambrose, asking him to prevail on his sister to be married secretly, as I explained that my father's recent death rendered any public display repugnant to me. He replied that the wedding must take place in the customary way, though it might be as quiet as I liked. Then, from one thing and another I had said and had forgotten, he seemed to suspect something, charged me with having some ulterior motive, and finally accused me of being already married. My confusion betrayed me, and I could only plead that I believed my wife to be dead. Ambrose was, of course, justly indignant, and the utmost he would promise was that he would make enquiries, and that if my wife were really dead he would oppose no obstacle, but that he would write to his sister, who had gone from home for a few days, and tell her that I had business of importance which called me away, and made it impossible to have the marriage as soon as we had arranged. She was not to write to me as I should be travelling about. I was to leave before her return, and in this way Ambrose sought to prevent our meeting until the affair had been cleared up. He was still indignant, but being of a peace-loving nature, he did not insist upon my leaving the house until the next day.

"Then came my opportunity: the letter Ambrose had written lay on the table in the library. He was out of the house, visiting one of his tenants. I steamed open the envelope, inserted a letter I had written in his forged handwriting (I was always good at imitating writing), urging Belle to return at an earlier date as I (her betrothed) had discovered something in my father's papers necessitating a secret marriage, as if it were known I was married before twelve months had elapsed from the time of his death

I should lose a large sum of money.* It was an incoherent letter, and I almost wonder that such a letter, purporting to be from her brother, should have had the desired effect. But apparently Belle was unused to double-dealing. She came back on the day I had appointed; I met her before she reached her brother's house, and by specious arguments persuaded her to return with me to my house,† where everything was prepared for the wedding. I told her that her brother would be there to meet her. He was not, nor was it possible he should have been, as he had no suspicion of my manoeuvres. Still, the clergyman was present: there was the previous letter from her brother (apparently) and finally I got my dear one to consent to the ceremony being performed.

"Again I persuaded her to start abroad with me that very day, telling her I had telegraphed an address to her brother and asked him to meet us at Dover that night. Once more she was disappointed. Next day another forged letter was given her, posted by myself the day before, telling her that her brother had been unexpectedly detained, and that he would follow as soon as business would permit. And so we went abroad. In a few days a furious letter from my (first) wife reached me—Heaven knows how! for I had left my address with my lawyers for their use only, and with strict injunctions not to give it to anyone. With the letter from my wife came one from Ambrose, saying that all was discovered; that he was following and that he would save his sister from me at all hazards.

"Then came a game of 'hide and seek,' but my wife tracked us at last, made her way to my poor girl and told her everything (except, of course, the reasons I had for disowning her). On her heels followed Ambrose. I was denied an interview, and they left me, heart-broken, with the woman I hated. I pensioned her off; cursed her for all eternity, and then plunged wildly into all sorts of excesses. This lasted over twelve months, when one evening, stumbling half-intoxicated along the cliffs at one of the French seaside gambling resorts, I met my death, as you already know. Such was the ill-spent life of one who had the means and the power to do good, but chose instead the broad path of iniquity and selfishness. I am now trying to live as I *should* have lived on earth, and my beloved and true wife is helping me. Ambrose and I are friends indeed, and I am happy."

But why had Ambrose to suffer for the forgery? he had done nothing wrong. [This query was put by F. More.]

"Because the whole affair of the secret marriage came out in some way when his sister disappeared. His supposed letter was found, and he was said to have *sold* his sister to me for a large sum of money. Old friends cut him, and till his death some three years later he and his sister lived a lonely life."‡

October 24th, 1915.

"I want to tell you something about the life here, and my struggles and difficulties. I have written through A. about these, but I have now enlarged my experiences. You see we have the same mind that we had on earth, and although our whole outlook soon changes, we cannot at once overcome habits and customs which are ingrained deeply in our mental personality; and so I found I was always contrasting my position here with what it had been on earth, and wondering why it was that I did not seem to be treated differently from others; for I had been accustomed to adulation wherever I went on earth, as my wealth and position were known, and bought this.

"I tried to free myself from the disappointment I experienced, but I could not shake it off; and one day I met a guide from a high sphere (to judge by his dazzling robe and shining light), and he said: 'My son, you are bearing earth-burdens on your back still. Cast them away and become free.' Then he told me that the mental attitude I had been indulging in would inevitably retard my progress

* Apparently the sealing of the letter with the signature must have taken place later.

† Presumably his father's house or his own chambers.

‡ Belle also, apparently, had passed over before Marmaduke's death.

and hinder my development. I promised amendment. Sometimes I failed, and I was almost in despair until after the war began. Then I was sent with others to help on the battlefield, and when I saw the fortitude with which mere boys bore their injuries, and when I heard the dying prayers of others, I felt *here* was the true nobility: to do one's duty through all; and I knelt down by the side of a dying boy who had just called on Christ to save him, and I resolved that never again would I think of anyone but as a brother on earth—a soul to be saved, if not *already* on the way to pass *me* in progression, as I felt that many of these soldiers were; and I determined that no hardships, no sorrowful sight should keep me back from helping others.

"Then the same guide came to me, and by his side were Ambrose and my dear wife, and the guide joined our hands together and said I was in need of their help, and therefore they had been allowed to come and remain with me always. Since then I have tried to assist others; I have tried to put aside self; I have not willingly looked down upon anyone; and now, with God's help, I mean to persevere until I feel worthy that my dear wife and friend should be by my side, as true comrades for all eternity. When you think of me, let it not be as the fallen and wretched sinner, but as one who, through God's mercy, has realised his sin and is receiving his education now to fit him for the glorious life of those who are faithful to their trusts and true to their highest aspirations."

October 31st, 1915.

"I am going on with my reflections on the spirit life which is still so strange to me, and yet is the only true life. When I look back on my earth years I see nothing to justify them in any way. I was selfish, a spendthrift, and, as I have owned, morality was no part of my nature. On the contrary I find that here a life such as my past one would be impossible to me, for unless one goes with the stream of progress it would not be life but hell. I see before me strenuous years until I can attain to the higher spheres or do really useful work, and yet I know that I can change to something better than I ever thought possible. Even this miserable war has brought me lessons of true bravery—the bravery of the soul, not of the body only. I have seen such exhibitions of faith and renunciation in the last moments of those whose sufferings have appalled me, that I am constantly comparing them with myself and wondering how I should have stood the test, and I am compelled to admit that in my earth life I should have played a very poor part. I might have fought with courage, truly, but to meet the suffering afterwards with faith in the love of God through all, *that* I could not have done: I should have rebelled against pain, and I should have cried out against the injustice of the world.

"Now, my work here is not *set* me: I need not do it unless I wish, but the eternal energy going on here appals me; it is life in its fullest sense; there is the desire to give help, immediately translated into the power to do so; there is the wish to raise the fallen, to lighten suffering, to console and uplift, to be at once friend and helper. I would like to give you more details of my life here, but I find it difficult to express exactly what I mean. For instance, I have been on the battlefield just before coming to you, yet I can shake off all the sorrow, as I could not on earth. We seem to be two people: one made for progression and enjoyment of the beauties of our existence—the other for the hard work and helpfulness we give to others; and the two states never clash. I am happy in my first self even when my second self is in the midst of gruesome scenes, and without this duality our lives would be rendered miserable by the sorrows we see on earth."

THE EMPLOYMENTS ON THIS SIDE. November 7th, 1915.

"When we first come over and are 'feeling our way,' we have no fixed occupations. We do not quite know what to do, nor what we are fit for. Some who are of a literary or scientific nature naturally drift to the sections to which they are attracted; but anyone like myself, with no particular leaning to anything (except perhaps music, and with less talent for that than I had believed was mine on earth) cannot at once get into his groove, and so the time immediately following our passing over may not be entirely one of happiness. Our friends try to help us, but their ways of thought are new to us, and we sometimes feel as if we had no place anywhere. If we can come back to earth, as I did, things become much easier for us; but there are far too few available to help us on the material plane, and we may wait a long time before we get the opportunity of visiting earth and getting help. After the first time I had come to your home I was astonished to find that all appeared different and clearer. I seemed to see a meaning in everything which had not been there before, and I was eager to get information on all points that could help me to progress, and what I may call 'find my level.' You know the story of my friend's noble forgiveness, and that same night Raphael* took us both to his home and explained many things which I had not grasped before. He showed me how feeble is the repentance which is repentance *only*; he showed me how work for others was the only true atonement, and that there may be a morbid attraction in re-

morse, which we must forego if we are to do the good which alone can help us to expiate the past. My dear friend brought all his love to bear on teaching me the same thing; and little by little I was able to throw off the weight of self-analysis and self-pity (for that is what repentance was with me), and rise to a nobler and higher aim in life. However much we may have failed on earth, there is always the new start to be had here if we desire it. But for my friend it might have been many a weary year before I entered into the spirit of the new life, but with his beloved influence and guidance I was able to strike off the fetters of sin and launch my boat in new waters, with a fair wind and a spreading sail."

(To be continued.)

"SEEING THE AURA."

Mr. Archibald MacIntyre, of 248, Woodlands Road, Glasgow, writes:—

I have followed with interest the articles in *LIGHT* regarding the aura. It may be that those who are genuine clairvoyants can see the aura, but what most of us see, I am inclined to think, is simply a fatigue effect, as Sir Oliver Lodge hinted in *LIGHT* for October 15th (p. 668). For instance, if Mr. J. Barker Smith, whose article, "Some Notes on the Kilner Aura," appears on page 689, will gradually separate his thumbs (held in a V-shaped position, as he suggests), still keeping his gaze midway between them, he will still see the appearance of what he takes to be the aura, against the dark background. This appearance will persist for a longer or shorter period, when the thumbs are quite out of the line of vision, showing, I think, that the appearance is due to a fatigue effect. Further, the myriads of small glistening particles seen darting about, have nothing to do with the aura. If Mr. Smith will stand at his window on a bright day and look up to a blue sky (not direct sunlight), in a very short time he will see myriads of these bright, glistening particles in violent motion, apparently floating in the atmosphere. These particles are quite distinct from the "Muscae Colitantes," i.e., black specks seen floating before the eyes, but which are either in the aqueous or vitreous humours of the eyes, and are due, I think, to certain states of the stomach or liver. Are these bright particles due to a similar cause, or have they something to do with the atmosphere? At any rate, they have the appearance of being external to the eye, as they do not move with the motion of the eyes, as do the other dark specks mentioned above. In some cases, strings of loose cells can be seen in the same way, but these, again, are in the humours of the eyes, and move with the movements of the eyes.

It seems to me probable that these bright particles are also due to fatigue of the retina, as anyone who has been out on a bright, sunny day, and goes immediately into a darkened room or passage, will still see these bright particles for a longer or shorter time, until the fatigue wears off. Sir Oliver Lodge will, no doubt, be able to throw a good deal of light on the subject from a scientific point of view.

Mr. G. Brown (Preston), sends us the following:—

In the "Notes on the Kilner Aura," by Mr. J. Barker Smith, L.R.C.P., in your issue of October 22nd, the writer speaks of small glistening particles that can be seen darting about, and suggests that they need elucidation.

As a student of the unseen world, I have come into contact with the particles described by your contributor, and I think I am right in stating that these bright, whirling particles are the "Vitality Globular," and termed by many occult students "Prana."

They can be seen with ease and at will by the clairvoyant, especially when the air is clear, but they are more difficult to discern in a room, or any enclosed atmosphere.

When we speak of persons being full of vitality, they have absorbed, either consciously or unconsciously, an ample supply of the "Vitality Globular."

The existence of the "Globular" is universal and incessant, in a similar way to the "Akashic Records," which are tapped by the psychometrist.

It will thus be obvious that the small, glistening particles are not only essential, but imperative, in the manifestation of all life.

In addition to being included in our etheric make-up, as evidenced by Mr. J. Barker Smith, the "Vitality Globular" are also present in the air we breathe, the water we drink, and the food we assimilate.

THE "PRAYER FOR A FRIEND OUT OF SIGHT."—At the end of his address on the Communion of Saints, given on page 687, Dr. Ellis Powell said he had been told that the author of the beautiful "Prayer for a Friend Out of Sight" was Mr. Gladstone. He has now been informed that the Prayer was, in fact, written by the Rev. William Griffiths, M.A., who was born in 1826, and died in 1907, and was for some time Rector of Shelsley Beauchamp. The Prayer has been printed as a leaflet, and can be obtained from Mr. A. Phillips, Northill, Biggleswade, at the price of 7d. a dozen, post free.

* A.'s chief guide.

"ST. FRANCIS OF ASSISI."

ADDRESS BY THE REV. F. FIELDING-OULD, M.A.

Before the Members of the London Spiritualist Alliance, Ltd.

It was fitting that the story we listened to in the hall of No. 6, Queen Square, on the evening of the 27th ult., should have come from the lips of the Rev. F. Fielding-Ould. The life of the saint whom we chiefly associate with the most humble and self-forgetful ministry among the poor and suffering, could surely find no more sympathetic and understanding interpreter than one who is himself largely engaged in such ministry, while the great interest in our subject taken by the author of "The Wonders of the Saints in the Light of Spiritualism," gave assurance that the supernatural element in the narrative would be rightly appreciated. There is another element—the poetical; but we knew that a simple and beautiful story would lose nothing in Mr. Fielding-Ould's telling.

The Chairman, Mr. J. A. FRANCE, having briefly introduced the speaker of the evening,

Mr. FIELDING-OULD, in his opening remarks, said that he did not propose, in his address that evening, to enter on any learned disquisition or touch on any great problem. Some people, looking at evangelical religion as we knew it, thought that was all there was in religion, but that was a great mistake. We could not measure Christianity by the contents of our own consciousness. Christianity contained depths that had never been sounded. There was in it a supernatural element that offended many people. They said, "I have never seen angels," but whose fault was that? It did not prove that angels were never seen. He would set no limit at all to what might happen to any soul as spiritually developed as St. Francis.

Describing the spell wrought upon himself by a visit to Assisi—the ancient buildings, the olive groves, the blue distance, the sound of the old Cathedral bells—the speaker said one might think that it would be impossible to help becoming a saint in such surroundings. But, in truth, it was not at all easy to be a saint in medieval Assisi. "Continually in dispute with and often at war with its big rival, Perugia, peopled with a few licentious and selfish rich, and many squalid and discontented poor, its streets at one moment sounding with feasting and laughter, and at another with violence, injustice, and the clash of steel, God was, I suspect, more difficult to find and hold than in orderly and sober London to-day. When St. Francis was dying, and the weeping friars carried him on a litter in view of the little town, the sick man bade them put him down; and, raising himself painfully, he lifted up his hands and blessed the place for all time. It may be that haunting benediction, hovering over the old grey buildings, which enters into the heart of every pilgrim, and still, after seven hundred years, melts the soul in devotion to God and love for His little servant Francis."

The lecturer proceeded to take his hearers through the story of the early life of his hero. Francis was born in 1182, his parents being Peter Bernadone, a well-to-do merchant, and Pica, daughter of a noble family of Provence, and a most devout and God-fearing woman. And here Mr. Fielding-Ould questioned whether anyone could give him the name of a canonised saint who had a criminal or materialistic mother—a rule which by no means applied to the father.

As a youth, Francis loved fine clothes and the giving of rich repasts to his friends, and this was exactly what we might expect from one of his character and temperament. He loved beautiful things, and, later, he found them on a higher, less material level. Compassion for the poor and wretched stirred in Francis from his earliest days. He could not resist the mendicant's plea, "for the love of God." All through his life that formula stirred his soul in an extraordinary degree, sometimes even throwing him into a kind of ecstasy. He took the words to mean, "Give me something in exchange for God's love," and at the thought of the immensity of the payment he would part with even his own clothes without a moment's hesitation.

The Christian Scientist might say that there should be no such thing as illness, but how often illness had turned a soul into the right path! A year's confinement at Perugia, as a prisoner of war, was followed by a long illness, and a change began to come over Francis. He began to pray as he had never prayed before. He went to Rome, and wandered through its sanctuaries, with the mysterious

hunger eating out his heart. He exchanged his fine clothes with a beggar, and sat on the steps of a church all day, asking alms. But it would not do; the great secret still eluded his grasp. He came home, and, kneeling in the little ruinous chapel of St. Damien, Francis poured out his supplication for help, and as he lifted his eyes to the painted crucifix, the figure on the cross spoke to him: "Francis, go and build up My house, which you see falling into ruins." Filled with wondering joy, the young man ran home, seized a bale of goods, and sold it for what it would fetch; borrowed and begged timber and stones, and began, with his own hands, to labour at the broken walls. It was not till long afterwards that he understood that it was not the little wayside shrine God had called him to repair, but the whole great Church of Christ, which had become almost hopelessly corrupt and useless.

Peter Bernadone, beside himself with rage and disappointment, that his son, now about twenty-five years of age, should make such an exhibition of himself, induced the Bishop of Assisi, Guido Secundi, to summon the youth before him. Guido reproached him, who had received so much from his father, for the way in which he had behaved towards him. "I return even his clothes," said Francis, and there and then stripped himself, and had to be wrapped in a fold of the Bishop's cloak.

After his conversion, Francis frequented the leper houses, washing and nursing the suffering lepers with the utmost devotion, and even kissing them, for the love of Christ. He wore a grey habit, and supported himself by begging from door to door.

The first to join Francis in his voluntary poverty was Bernard of Quintaville, one of the richest men in the neighbourhood. Before doing so, he stood in the marketplace with a sack of gold, and distributed it to all who passed by. The next was Peter of Catana, a priest and canon of the Cathedral. The three enthusiasts were soon joined by others, and they by more. Francis led his little company to Rome, and petitioned the Pope, Innocent III., to ratify and confirm the new order of Friars Minor. The petition was granted, and Francis and his companions returned to Umbria, rejoicing in the Papal protection and benediction.

Later, Francis paid another visit to Rome, when the Bishop of Ostia, who held him in great veneration, presented him to Pope Honorius, who bade him put before him and the assembled Cardinals the case for his Order, and this he did with such simplicity and earnestness that the great prelates and statesmen present were touched to the heart.

The new Order centred round the little chapel of St. Mary of the Angels, just outside Assisi. It was handed over to St. Francis by the Benedictine Monastery to which it belonged. It was here that St. Francis and his brethren entertained St. Clare and one or two of her nuns. They partook of simple fare, sitting on the ground, then talked of God and the joy of His service.

The friars, who soon were numbered by hundreds, were scattered over Italy, Germany, France, and Spain. There was a friary very early in Oxford, and in St. Francis' time several of his brethren were martyred in Northern Africa. They went two-and-two, begging their food from door to door, cleaning the churches, caring for the lepers, and preaching the Gospel in the simplest, most direct words, in the streets and market-places. The greeting which they gave to passers-by had been communicated to St. Francis, he said, by revelation of God, and was this, "The Lord give thee peace."

The effect which the movement exercised upon the Church and society could hardly, the speaker said, be exaggerated. The nobles amended their greedy and violent lives, the clergy found their old zeal re-kindled, and the poor shouted with joy at the return of hope into their hard lots. Mr. Fielding-Ould proceeded to narrate several beautiful stories, illustrative of the self-denying labours, the humility and devotion, which characterised the first friars. He dwelt especially on the extraordinary sweetness of the soul of the founder of the Order. "There is certainly," he declared, "no man in history who is so altogether lovable, and it has often been said that no man ever came so near to the example set by Christ. Every common thing spoke to him of God; behind and underneath

everything he saw God. God filled his mind and filled his life; there was no room for anything else." He was truly a great poet, for though he wrote little, few souls were so full of lovely ideas. In sheer light-heartedness, he would go along the white roads of his beautiful country singing out his thoughts in French, and accompanying himself on an imaginary violin—one piece of stick rubbing upon another.

Years of privation brought upon him, in his later days, many maladies, the weakness—almost blindness—of his eyes being his greatest affliction. His psychic powers were no doubt heightened by his austerities. Many were the visions he saw, and many times was he levitated from the ground in full view of one or other of his brethren; but the most astounding phenomenon of all was that of the stigmata. It was in the year 1224, less than two years before his death, and while he was living in a little hut of boughs on Mount Alvernia, in Tuscany. When the feast of the Holy Cross came round, on September 14th, he prayed earnestly that he might be permitted to feel as much as he could support of the pains of Christ's Passion. As he prayed, he saw coming towards him a seraph, with six fiery wings, but as the apparition approached, he saw that it was Christ Himself, nailed to a cross. At the same time he felt a terrible pain, and as the vision disappeared, he found himself marked and bleeding with the five wounds. There were not only nail-marks, but nails in them—nails of some horny substance, loose in the wounds, and turned over and clinched in the feet, so as to make walking almost impossible. Whatever might be the *modus operandi* of the phenomenon—whether it was merely a case of mind affecting matter or not—Francis accepted it as an astounding and overwhelming assurance of God's goodness to him.

But it was a painful honour. The loss of blood and the continual pain wore him out, and he did not long survive. He was taken suddenly ill at the palace of the Bishop of Assisi, whence, at his wish, the brethren bore him home in a litter to St. Mary of the Angels, only setting him down at one spot, that he might give his final blessing to Assisi. In the night between the 3rd and 4th of October, 1226, at the age of 45, passed on Francis of Assisi, than whom "there is no saint on the golden roll who has had, or has to-day, so many fervent admirers."

Mr. Fielding-Ould added that while it was good to be distrustful of great names at seances, he nevertheless believed that he had, not long ago, received a message from St. Francis himself.

THE CHAIRMAN, in moving a vote of thanks to the lecturer for the vivid picture he had drawn of a beautiful life, full of self-sacrifice and humility, said that the impression made by listening to such a narration could not but be helpful and inspiring. It attracted us like the vision of some high mountain. If the height seemed remote and inaccessible, we only needed to remember that there was always a path leading up from the valley. It was well to recall Longfellow's words:—

"Those mighty pyramids of stone,
That wedge-like cleave the desert air,
When nearer seen and better known,
Are but gigantic flights of stair!"

Mrs. LEANING, in seconding the vote (which was carried with applause), added her own note of appreciation. Referring to the two elements conspicuous in the lives of the saints—the spiritual and the psychical—she said that the spiritual was above the psychical as the heavens were above the earth, but whose followed the former would find the latter, and all else, added unto him.

In thanking the mover and seconder for their kindly words of appreciation, Mr. FIELDING-OULD said it was delightful to see so large an audience come to hear an address on a purely spiritual subject, not a psychical one.

POVERTY AND WEALTH.

Alluding to some recent remarks in *LIGHT* on the subject of Poverty, Miss Prentice writes:—

A wiseacre once decided that poverty was no crime—but a tremendous blunder. If this be true what must a spiritual deficiency be? There are people who perish for lack of vision. They will ignore the glorious dawns and sunsets of Nature, yet spend thousands of pounds on inferior representations of these (often by mediocre artists). What the world needs is to realise that God's greatest gifts are "without money and without price." Daily and hourly beauty is showered upon us; gorgeous colours, fine tints, perfect music and heavenly solicitations and benedictions. These are the true riches, the treasures of heaven that "neither moth nor rust doth corrupt."

MISS ELISE EMMONS, Mt. Vernon, Leamington Spa, to whose volumes of verse we have referred before, has now produced a little paper-covered book of rhyme, "The Parliament of Birds," which should appeal to juvenile readers.

GOD AS IDEA.

THE THINNING OF THE VEIL.

By LIEUT.-COL. W. BEALE.

In our gropings after Spiritual Truth we all come up against that awful conundrum, "What and where is God?"

Let us clear the ground first of what is *not* God. He is emphatically not an expanded figure of embodied man, an anthropomorphic Deity. That is the creation of a humanity still in its mental childhood. We can see quite clearly that such a bodily presentment is, however, a very necessary stage in our evolutionary ladder, for it serves to focus attention, in the same way as pictures and figures of the Christ are necessary to many people in their worship. We despise none of these adjuncts, those of us who are wise, for we know that we shall gradually outgrow them as we advance in Spiritual Science. There is more than plenty of time. Only we must be careful not to be slack when the hour strikes for each individual one of us to take the next step. The stages, roughly, are, from the concrete, through the symbolic, to the *Reality*.

We have got to get it into our heads that this world and all it contains objectively is not a reality, but a certain stage in the Imperial Mind of Something which we loosely call God. I picture this Sublime Power as including everything that was, is, or ever can be, and the nearest approach we can make to visualising It is by realising that all the solar systems in infinite space are the organs of Its Body, while electric energy is the blood in that Body. This is God made manifest in Nature. These outward manifestations are in a constant state of birth, change and renewal; hence the word "Nature," which signifies a "becoming."

From the great central Power-House there issues eternally that energy which sustains the Universe, with all its complex machinery. Every living thing draws upon that Life continuously, at every instant of time. So that, if for a single instant the Imperial Thinker were to cease from Thought, the Universe would disappear. But that cessation of Thought-Power should take place is impossible, since the Universe is God and God is the Universe, and one cannot be separated from the other. And this is the Great Mystery.

It is not to this inconceivably mysterious Power that we can direct any of our prayers, but to one or other of the innumerable beneficent Agents who are guiding and fashioning the particular solar system to which we may happen to belong. In fact, we cannot possibly go higher than the God of our own solar system in our aspirations or in our prayers, for it is in Him that "we live and move and have our being." He is the Life of our System and the source of our life. He is visibly embodied in our sun with its planets; His Power has brought them forth and His Thought sustains them, while His ministering Angels carry out His orders, and in turn delegate powers to the lower hosts of spirits, in descending scale, till we come to humanity, whose leading members are in turn being influenced to teach and benefit their less-evolved brethren. It is very reasonable to believe that there is no gap anywhere in the scale between our God and the mollusc.

And as humanity advances towards the Light, the Veil grows thinner, and glimpses are obtained here and there of conditions transcending the ordinary physical life of this present world, giving us that pleasurable thrill of interest which comes to every keen and reverent explorer, such as is the Spiritualist, the Theosophist, *et hoc genus omne*.

"Knock and it shall be opened unto you, seek and ye shall find," is not a metaphorical but a literal injunction, an exhortation to man to wake up out of his dream of imprisonment, realise that he is an immortal (know ye not that ye are gods?), and, with faith in himself, set to work to open the other doors and windows of the cell in which he imagines that he is obliged to dwell until Death, the dreaded custodian, comes to unlock the gate. Has not the Master said that if we only had a little faith, as little as the grain of mustard seed, we could achieve things that seem impossible to us? But most of us continue to look out of our five windows, and never suspect the existence of the other windows that are waiting to be opened, because either we do not believe that there is anything more to be seen, or else we think we must not try, or cannot. Spiritualists and others are opening another window, and telling us what they see, and we cannot afford to set aside their news, for they are amongst the pioneers who are calling upon their sleeping brothers to wake up from the long dream of Earth.

NUMEROLOGY.—Mr. F. Bligh Bond, who has devoted many years to the study, and is one of the few accomplished students of Numerology, will conduct a course of lectures on the subject at the British College, 59, Holland Park, W., beginning Friday, November 25th, at 8 p.m., instead of November 4th, as originally announced. The names of intending students should be sent to the Hon. Secretary, or to Mr. Bligh Bond, previous to November 25th.

THE LITTLE THEATRE.

"THE UNSEEN": A PSYCHIC PLAY.

The Little Theatre, in its Grand Guignol phase, might well take as its motto the remark of the Fat Boy in "Pickwick" to old Mrs. Wardle: "I wants to make your flesh creep." You sup on horrors, mingled with fun, largely of the macabre variety. A kind of *hors d'œuvre* is provided by the programme, which bears for its frontispiece a ghastly male head—it might be Mr. Mantalini in a fit of delirium tremens. The eyes are bloodshot, and a gore-stained hand is protruded beneath.

The plays are, of course, mainly from the French, by dramatists whose consummate skill is turned mainly to the manufacture of misery and the weird grotesque, relieved by a biting and irresistible wit, something that moves even the Puritan in these matters to mirth, in spite of himself. You have the comic death-bed, the humours of cannibalism—in short, all the fun of the Morgue and the sunny gaiety of Montmartre. High art perverted to low ends? The brilliant fires of genius become a light of putrescence and a fungus-glow of decomposition? The "sacred lamp of burlesque," transformed to a corpse candle? Yes, in some measure. But the thing has its defenders. These point to the wonderful acting, to the fact that the gratuitous horrors not only give scope to the tragedian, but may also be taken too seriously as being a sign of national decadence. And they say, too, that the style of play is a natural reaction from the orgies of feeble foolery and mawkish melodrama which were considered good enough for the play-going public during the war.

As for the people who love these sepulchral drolleries, it is said they are of a degenerate type. Doubtless, if they really love them. It is not a wholesome craving, and they would be the better for a cold douche of robust common sense, or the attention of Keats' "jolly Jack Health." Not virile enough to gain the benefit of "physical jerks," they try mental "jerks," emotional "jerks"—a perfect debauch of them. But they must be a relatively small section of the public. The majority doubtless go to "see what it is like"; to savour a style of art which is regarded as typically French. But then, the vice of drunkenness was always considered by other nations as something peculiarly English, and there may be as little justice in the one description as in the other. There is always a danger of Phariseism in these matters; and a poison is not a poison to all animals. One may try in vain to poison a goat.

With which rather long preamble I proceed to consider the Grand Guignol Psychic Play which forms one of a new set of plays considerably less objectionable than those which preceded it. It is called "The Unseen," and is a drama in two acts, from the French of J. J. Renaud (adapted by Lewis Casson). The principal part, that of Mme. Jeanne Chabrin, is filled by Miss Sybil Thorndike, and gives scope for her astonishing talents as a tragedienne.

It would not be fair to give away the whole story, so I will merely touch on the salient points. Mme. Chabrin is an exceptionally loving young wife; indeed, she and her husband Maurice (Mr. Lewis Casson) are a kind of twin souls. There is a mutual idolatry. The young wife has psychic powers. There is real clairvoyance and clairaudience for you, if you are a Spiritualist, and real "veridical hallucinations" if you are a scientific psychical researcher, and real psychic analysis, hypnotism and general psychiatry, if your views incline you in that direction. After her husband's early death, the young widow is at first distraught, but later, to the relief of her distracted parents, becomes happy again. She has found means of communicating with her husband, and receives from him counsel and consolation in every affair of her life—she is apparently always at it. It is all very uncanny to the parents—these weird communings with the dead offend all the common ideas of the real nature of death. But it makes Jeanne happy, and they tolerate it as a harmless eccentricity, being at the time mightily perplexed by the fact that they have had in the past evidence of the reality of their daughter's clairvoyance and clairaudience. Jeanne tells them she is not really a widow, which makes things a little awkward when match-making mamma wants to bring off a second marriage for her daughter to a very eligible parti. Something must be done to kill the delusion. A medical man, skilled in these psychic cases, is called in, and then we get more than a touch of Svengali. The young wife is hypnotised. The "hypnotism" is reasonably accurate. The patient protests, in the trance, against the suggested separation from her husband, and the attempt to convince her that she is a victim of delusions of the "subconscious mind." The doctor has not killed the idea (as he supposes), but he has set up certain inhibitions. Jeanne, after her trance, feels "lonely," and resorts again to her departed Maurice for consolation. Then comes the tragedy. She can no longer communicate with him. Grief-stricken, she goes mad, and we watch her singing, like Ophelia, as the curtain falls.

What does *Light* think of it? Several things. It furnishes us with a number of conflicting texts. It is not

"a play with a purpose." There is no definite thesis, no clear proposition. The author (or adapter) has been, like some Psychical Researchers, too astute to reveal his true convictions, if he has any. We are left in the air. It might be, in a small way, a "problem play." Supposing the young wife's idea that she was not separated from her husband was all illusion, was it right to deprive her of an illusion that made her happy? I leave it to the moral philosophers.

If we take the view that the "communications" were real, that they should have absorbed all the young wife's attention was distinctly unhealthy. It is always unhealthy to surrender will, judgment, and intelligence to another person, however much beloved. That is true, whether the other person is in the flesh or out of it. Both are equally human states. As to the incessant communication between husband and wife, supposing the husband had gone to another country (as in effect he had), what would be the sense in writing or telegraphing to him every half-hour, or in his doing the like as regards his wife? Neither could get on with their business. Here we see the pernicious effects of centuries of false teaching with regard to the nature of death.

Is there a moral to the play? Artists are very subtle sometimes. Is it possible that the dramatist (consciously or unconsciously) had the idea of pointing to the "one thing needful" in these matters? I mean the "religious sense." Without that, all these traffickings with "The Unseen" are foolish and futile. They even abound in dangers, for unless the intellect is governed by the spirit, and its reasonings enriched by the intuitions and illuminations of the Divine, its course may be as wayward as that of a ship without a guiding helm.

D. G.

OBITUARY.

CHARLTON TEMPLEMAN SPEER.

On the 27th ult., at Highfield, The Common, Sutton, Surrey, Charlton Templeman Speer passed away at the age of 61. Mr. Speer will be best known to Spiritualists by reason of the great friendship which existed between his parents, Dr. and Mrs. Stanhope Speer, and himself, and Mr. W. Stainton Moses, and the series of remarkable private séances they had with Mr. Moses, reports of many of which, from records taken at the time by Mrs. Speer, appear in the old volumes of *Light*. Mr. Charlton Speer had some wonderful experiences with apports through the mediumship of Mr. Moses, and his confidence in and regard for the latter remained unshaken to the end of his life. He possessed no supernormal powers himself except in so far as his musical compositions may have been aided by impression from the other side. Mr. Moses died on September 5th, 1892, and *Light* for November 5th of that year contained, besides many personal reminiscences of their departed friend by Mrs. Stanhope Speer and her son, a musical setting by Mr. Speer of Tennyson's "Peace, Come Away," dedicated "To the memory of my friend, William Stainton Moses, M.A." The Memorial Edition of "Spirit Teachings" contains a very full biography of Mr. Moses from the pen of Mr. Speer.

H. B. MARRIOTT WATSON.

The transition at the age of 57 of Mr. H. B. Marriott Watson, at one time editor of the "Pall Mall Gazette," and among the most prolific of British authors, took place at Shere, Surrey, on the 30th ult. Mr. Watson was born in Melbourne, and came to England in 1885, entering journalism two years later. It is stated that in thirty-two years he wrote something like forty-two works of fiction. He was fully convinced of the fact of spirit communication and did not hesitate to make known his conviction through articles in magazines and reviews. In an additional chapter contributed to "Across the Barrier," the book in which Miss H. A. Dallas records some of the remarkable spiritual manifestations obtained through the medium whom she introduces to her readers under the pseudonym of "Mrs. Norman," Mr. Watson gives his own experiences of this lady's mediumship, concluding with the statement: "I have no shadow of doubt that my wife [Mrs. Watson had passed away in December, 1911] survives in another state and that she has communicated to me through the automatic writing of Mrs. Norman."

THE current issue of "Psyche," the quarterly review of Psychology, contains, amongst other matter, articles on "The Method of Psychic Research," by Professor J. H. Hyslop, "Determinism in Relation to Psychic Analysis," by Mr. W. R. Bousfield, K.C., F.R.S., and Dr. Paul Bousfield. There is also an instructive paper on "Instinct or Reason?" by Captain Oliver Pike, who deals, as an experienced naturalist, with the play of instinct amongst the lower animal creation, and asks a pertinent question, "Is it Instinct or Reason?"

WHAT IS THE REAL WORLD?

By C. V. W. TARR.

Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind?
Veil after veil will lift—but there must be
Veil after veil behind.

BUDDHA.

—Sir Edwin Arnold's "Light of Asia."

The literal truth of the philosophical teaching of the great Indian teacher contained in the above quotation becomes more surely established with every year's progress in psychical science. If the rise of modern science within the last four hundred years has expanded human knowledge and conceptions, in ever-widening circles, about the external universe, the birth of Modern Spiritualism, which gave rise to psychic science, "the youngest of the sciences," has likewise expanded human knowledge about the internal kingdoms of nature. Classical philosophy, in its idealistic forms, has tended to represent the sensible universe, and individual things, as the more or less defective embodiments of spiritual reality. Thus, Plato held that the only realities are general conceptions, or ideas, while the Idea of Good is the very foundation of Being. The external world of appearance is illusory, and obscures the real world of Ideas, which is accessible only to thought. Hegel conceived that both Nature and History are the expressions of the Absolute Spirit, and, in more recent times, Henri Bergson, in his "Philosophy of Change," has held that human intellectual activity is necessarily, by its very constitution, productive of fundamental illusions as to the nature of reality. This idea of the illusory nature of the external universe is as old as human philosophy. We find it in the ancient philosophy of the Orient, in the doctrine of Maya or Illusion; we find it in the philosophies formulated by the dazzling geniuses of ancient Greece; we find it in the most recent philosophical thought. So deep-rooted a suspicion that the Universe is not what it appears to be, that behind this "appearance" lies a "real" world, a "noumenon" of the "phenomenon" revealed to the physical senses, must arise in some way from the presence of that very reality which, at one and the same time, it declares and conceals.

Brilliant as have been the achievements of speculative philosophy, they pale in significance before the demonstrations of science. Philosophy, it is true, has its own lofty sphere, in which it seeks to unify all knowledge and discover the innermost nature of the universe. But the demonstrations of the reality of a psychic organism or soul in man, will exert, in the long run, a profounder influence on the life and thought of mankind than a philosophical argument, however brilliant and powerful it may be. The former becomes the common property of mankind; the latter influences the small world of philosophic thought alone.

It is the dual nature of human sensibility which undoubtedly lies at the root of the philosophical tree of speculation concerning the "reality" behind the "appearance" of the world. But psychic science, instead of jumping from "matter" to "spirit," from "relative" to "absolute," from "object" to "subject," shows that there is no such violent rupture in Nature, though it affirms the essential truth of a relatively dualistic expression of the Universe. It simply shows that there is an infinite number of gradations of substance, ranging from the densest kinds of physical matter to the subtlest substance of the psychic realms of nature. Physical sensibility allied to intellect gives each his measure of reality of the material universe; psychic sensibility allied with intellect gives each his measure of the psychic universe; the combination of physical and psychical sensibility allied with intellect gives a wider revelation of nature as visible and invisible reality. But, *a priori*, there is no limit either to the unfoldment of latent sensibilities on the one hand or to the phases of Nature on the other. The words of the Buddha are literally true; the material universe is a veil cast over the splendour of the realms hidden in the vast womb of space.

"Veil after veil will lift—but there must be
Veil after veil behind."

Communications from advanced spiritual beings also teach that the higher worlds obey the same law of division and distinction, according to the degree of spiritual perception developed by their inhabitants. That which is visible to one is invisible to another. A higher community and world may be invisible to a lower. Yet there is a constant interchange and progression of individuals and communities, an affinity of degrees of expression and perception of reality, as in the wonderful phenomenon of materialisation; a solid, living human being appears out of apparently empty space. So in the higher worlds, what appears to some beings to be non-existence—empty space—may conceal a world of higher degree.

What, then, is the Real Universe? It cannot be the material world, for this is the very nature of transiency. But neither can it be the psychic world, towards which we are tending, and which we shall come to know when

we pass the portals of death, for that also is a world of degrees, a changing world, obeying the same law of progress. The Real World cannot be that towards which we are striving, and which, when we reach it, will invite us to a world beyond. The Real Universe can only be the totality of all possible degrees of substance, of all conscious beings in all possible worlds, visible and invisible, of all objects, co-existing and co-inhering in the totality of Space and Time.

RAYS AND REFLECTIONS.

An advertisement of Mr. James Douglas' series in the "Sunday Express" asks, "Did you know that from a medium there can emanate 'psychic stuff' known as Octoplasm?" Speaking for myself, I did not. Possibly the writer of the advertisement had two commercial commodities in mind—Oxo and Plasmon.

A dainty little couplet, sent by Miss E. P. Prentice, for use as an Epitaph, was, in "making up" LIGHT last month, printed in a place where it might easily escape notice. The lines were so charming that I think it worth while to reprint them here:—

"Why ring the bell for evensong when life is just begun?

Your rose has climbed the garden-wall to greet the morning sun."

"This is a curious book," said a lady visitor, the other day, holding out to me a so-called "psychic novel." "It deals with sexual intrigues and hypnotism, and," she added, "there is a lot about 'psycho-analysis' in it." That I was not at all surprised to hear. There is altogether too much psycho-analysis about. It has a distinctly morbid tendency. I am inclined to rank it as a new "dismal science," to keep company with that other "dismal science," political economy.

In the address given by her to a large audience in Birmingham recently, Miss Scatterd claimed that Spiritualism had been the pioneer not only in Psychical Research, but in Science generally, and that the intuitions of sensitives were becoming the established facts of everyday life. This is certainly true, and I can think of several instances which confirm and illustrate the statement. It is clear that in the passage of evolution humanity is being carried into the regions of finer forces, and the things which, in other days, were regarded as mere abstractions, or figures of speech, are becoming recognised as actualities in everyday life. To think of one, and not the most conspicuous instance, there is the French saying that, wherever we go, we leave something of ourselves. It is more delicately put in the French, but that is the substance of the proverb. To-day we find this is more than a flower of speech. We see it in the cold fact of Psychometry.

Critics of psychic photography who are afflicted with the "fraud" complex, may be reminded that in an increasing number of cases remarkable results are being obtained by private experimenters in their own homes and without the assistance of those nefarious professional mediums, whose alleged talent as conjurers is rather more incredible than their mediumship. Call the results what we will, they are obviously not the outcome of anything known to the resources of ordinary photography.

I occasionally hear complaints that the Great Revelation is received in some quarters with perfect indifference. But that is quite natural. It has been the fate of all great tidings from the beginning of things. The mistake some of us make is to suppose that things of intense interest to us will necessarily be of the same absorbing interest to others. It is not so, as a rule. I often meet people who would never read an article on the etheric body which each of them will inhabit after death, and who would yawn over a description of the most entrancing scenes in the next world.

Yet these people may be said to have a strong interest in the "Coming Race." Give them a dead certainty for the Ascot Gold Cup or St. Leger, "straight from the horse's mouth," and nothing would surpass the eagerness of their attention. The trouble is that they don't know. They are more interested in the dinner before them than a prospective banquet in the Elysian Fields. They live in and for the day, not having grown into the "forward looking" stage. Time will put all this right. Let us remember the saying, "God shields men from premature ideas."

The state of Russia, as our back page advertisement frequently testifies, is truly heart-rending. It is good to know that the generosity of our readers has flowed forth in response. But I wish the newspapers would not constantly refer to Russia as being destitute of the "necessities" of life. She has all the "necessities" abundantly and acutely. It is the "necessaries" that are wanting.

D. G.

LIGHT.

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

W.C.1. Tel: Museum 5106.

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SPIRITUALISM UNDER THE SEARCH-LIGHT.

SOME PRESS NOTICES.

Mr. James Douglas started with a well teed ball, and we like his "approach." He is a careful player and will take no chances, which is all to the good.

We followed the second of his series of articles in the "Sunday Express" with pleasure and interest, not at all marred by some of his evident misconceptions. These indicate his caution, and are relatively too slight to be important.

He speaks of Spiritualism as a "new religion," but it is not so. It is an attempt on the part of the Cosmic Intelligence to bring back to humanity knowledge of a forgotten truth. Intellect has marched, but the Church has not marched with it. Asked for proofs of life after death, the average minister has nothing to say, or, if he has, it is only what the intelligent layman regards as a feeble evasion of the point. He has no proofs such as the laity demand. So much is clear. Now, it was well observed by one of the wiser doctors of divinity that when the Church neglects or ignores any important truth, and so becomes unfaithful to its trust, Providence invariably raises up from the outside a group of people whose mission it is to bring that truth to the front and keep it in the public eye. He pointed for his examples to the little communities of faith healers, mental scientists, "New Thought" and "Higher Thought" groups, and the like. He might also have pointed to Spiritualism as one of these movements. They are sometimes described as "cults." Well, they are "cults" so far as the people concerned erect them into small religions, and revolve around the main idea of each as a kind of universal centre. This may be erroneous, but experience assures us it is very necessary. Great popular effects can only be obtained by a certain amount of over-drawing and much exaggeration of colour. It is impossible to confine the presentation of a world-wide question to the small community of trained artists, exact thinkers and moral philosophers, although these also are catered for. The subject is one of infinite variety and endless resources. There is scope for blunders. We all make them, and even the most precise thinker may come an occasional "cropper" in his attempt to reconcile the logic of this world with the logic of the next. But errors have their merits. They may be often more valuable than suddenly-discovered truths. In the meanwhile we have the spectacle of human minds some of which have vision and see the truth clearly, while others can only arrive at it after a long and costly process of distillation—a thousand roses to one drop of attar. There is a tendency on the part of the superior order of minds to despise phenomenal evidences and to look down on those who resort to these things. That is a mistake. They should not imitate the purse-proud Sir Joseph Bowley, M.P., who with his secretary and cheque book beside him was so very "high" with poor Trotty Veck, and triumphed so meanly over his half-starved visitor.

Mr. Douglas has arrived tentatively at the con-

clusion that there is "a mysterious psychic force or energy." That is a good beginning; more perhaps than we had a right to expect considering the perplexities of the subject at its initial stages. The major proposition—human survival—can very well wait. It is too tremendous to be reached at a jump when approached by the logical method. All true reasoning must be consecutive.

Mr. Douglas, we understand, is giving some attention to the "psychic stuff" which "exudes from mediums" and is called ectoplasm. He may yet hear of another kind of "psychic stuff" which also exudes from mediums (and pseudo-mediums). It is known as "automatic writing." A small proportion of it is the real thing, evidential, and full of radiant inspiration and flashing thought. The remainder is very mixed: some of it is not even "psychic stuff." It is simply "stuff."

The articles of the Rev. G. Vale Owen in the "Weekly Dispatch" seem to grow better each week. There is a sureness of touch, a clearness of thought and a fine power of effective phrasing in the articles. They are writings of a quite different order from the famous Scripts which we know to have been quite as "strange" to their producer as to any of their readers. Mr. Vale Owen follows the fine interpretations of them by Mr. A. J. Wood and others with as much interest as anyone else.

As so many readers of LIGHT are reading the "Dispatch" articles there is no need to quote from them here. But we may point to the first few paragraphs in the current article, "The People Who Become Ghosts," as providing a wonderfully concise description of the relationship between the physical body and the spiritual body. It is "pure science." In a few years, at the present rate, it will be "orthodox science."

THE VOYAGERS.

From out the harbour where, they say,
Ignobly safe too long she lay,
We put our little bark to sea,
Unknowing what the end might be.

We knew not if upon the quest
Her ancient hull would stand the test;
We knew not whether mast and sail
Would bear the beating of the gale.

We only knew we sailed alone
Our orders sealed, our port unknown,
Yet feeling always in the sky
We had "a star to steer her by."

We look not, over favoring seas,
To reach some new Hesperides.
No land of apple trees and gold
And singing shall we here behold.

And whether from their shining blue
The skies sweet influences strew,
Or darkly deal some fatal blast,
Our course is set, our die is cast.

But whatsoever may befall
We know we answered no vain call
And trust upon some far-off sea
"Sighted" and "Spoken" we shall be.

—D. G.

"THE GREAT MAJORITY."—Think, one moment. The earth is a great factory wheel, which, at every revolution on its axis, receives fifty thousand raw souls and turns off nearly the same number worked up more or less completely. There must be somewhere a population of two hundred thousand millions, perhaps ten or a hundred times as many, earth-born intelligences. Life, as we call it, is nothing but the edge of the boundless ocean of existence where it comes on soundings. In this view I do not see anything so fit to talk about or half so interesting, as that which relates to the innumerable majority of our fellow-creatures, the dead-living, who are hundreds of thousands to one of the live-living, and with whom we all potentially belong, though we have got tangled for the present in some parcels of fibrine, albumen and phosphates, that keep us on the minority side of the house.—OLIVER WENDELL HOLMES.

FROM THE Lighthouse WINDOW.

Sir A. Conan Doyle has a thrilling story in the November issue of the "Strand Magazine," entitled "The Bully of Brocas Corner," with a startling denouement. More than that we cannot say without giving away the secret, except to add that it will be read with interest by students of psychic science.

Lady Glenconner is amongst the promoters of a projected new Society for "Constructive Birth Control and Racial Progress," which includes such names as Lady Constance Lytton, Mr. H. G. Wells, and Sir Anthony Hope Hawkins.

The death is announced of Mr. Ralph Bankes, K.C., magistrate of the South-Western Police Court, who, on several occasions in his professional career, was brought into connection with the Spiritualist movement, both as counsel and as magistrate.

Mr. T. Blaustein, founder of the Jewish Spiritualist Society in London, informs us that he is about to publish what will be the first book in Yiddish dealing with Spiritualism. He will incorporate in it articles dealing with the subject which have appeared in the Jewish Press. Another book in Yiddish on Spiritualism which will shortly appear in New York is by Mr. A. Almi, and will deal with the subject as evidenced by Talmudic and Biblical writings. Its title will be "The Hereafter."

Mr. James Douglas, in the "Sunday Express" (October 30th), continuing his inquiry into Spiritualism, describes his first visit to a medium. As a result, like so many before him, he has come up against the perplexing "telepathic hypothesis," and thus is led to conclude that "the whole mystic drama of Spiritualism may be played in the living consciousness, without any contact with discarnate beings." This is the familiar novitiate stage. The conclusions of a mature thinker like Dr. James Hyslop on this aspect should prove useful to the inquirer, particularly those given in his book, "Life after Death," where occur some illuminating comments on the subject of telepathy and its bearing.

Mr. Douglas is inclined to the view that the medium saw the images in his mind, but adds: "I may be wrong in this theory. But at least it is a good working hypothesis, and it does not imply that the medium is dishonest. That there is a mysterious psychic force or energy I am disposed to believe. That is as far as I can go at the present stage of this inquiry."

Sir Oliver Lodge has a striking article in the current number of the "Strand Magazine," entitled "The Best of all Possible Worlds." He discusses the question whether there can be any meaning in such a phrase, or whether it is simply the outcome of an unreasoning optimism. In the course of his argument, he points out that mankind, having been granted a charter of freedom, must decide their own destiny. He adds: "They can be influenced, helped, guided, led—yes; but not pushed, impelled, or forced. Even the Highest can only reach them by example, by precept, by warning, by instruction. The highest of the race may be made use of to instruct and awaken their fellows. All manner of wholesome influences may be rained upon them. But if they will not hear, if they will not mend their own ways, if they will not look up and ask for aid, all those efforts may be wasted and lost upon them."

Sir Oliver concludes: "Let no man presume to say that this world is less good than it might have been made. That would be blasphemy. Given the conditions and the ultimate aim, and the present incompleteness, then we may confidently assert that at its present stage the world is the best of all that were possible, under the conditions and subject to the ultimate hope. In that sense, and in that sense only, this is the best of all possible worlds."

Dr. Ellis Powell, on the evening of the 28th ult., addressed the Verulam Lodge of the Theosophical Society, at Cambridge, on "Theosophy in the New Testament." This was described as "an extraordinarily interesting subject" by the Secretary of the Lodge, Mr. T. C. Humphreys—who is, by the way, a son of Mr. Travers Humphreys, the well-known Junior Counsel to the Treasury.

"The People Who Become Ghosts" is the intriguing title of the most recent of the fine series of articles the Rev. G. Vale Owen is contributing to the "Weekly Dispatch." In the previous article he had given instances of apparitions of persons living on earth seen at a distance from their bodies. Now he discusses the appearances of

those who have passed over. He says: "The question which arises is, can such visible manifestation be made by people who, having passed through death, have severed their connection with their material bodies for once and all? Of course, everyone knows that the answer of folklore all over the world is in the affirmative. I accept this answer and turn to the problem of how it is done."

"Ghosts" he describes as divided into two classes. "The first is composed of our friends who pass over and are able to come back for some little time and appear visibly to us. The second class is composed of those who are more or less permanently bound to earth because, while living, they have accumulated so much gross material that their spiritual bodies are too heavy to be dragged up the heavenly mountain path towards the more rarefied air at the top."

Mr. Vale Owen adds: "It is like a diver coming up from the bottom of the sea with his diving-dress on. One is able to cast it off and go free in lighter clothing. Another can neither unscrew the helmet nor unbuckle the straps, and so he goes about looking at his new environment through dimmed windows and with heavy step. These are the poor spirits who crop up from time to time in cases of 'Hauntings.'"

Mr. G. R. Sims appears to be about to join the ranks of the investigators of Spiritualism; at least, he is going to attend a séance. In the "Referee" (October 30th), he publishes this letter from a correspondent:—"Dear Dagonet.—It cannot be very long before you will have to pass over. Would you like to know what the other side is like? If you would, I shall be pleased to have a special séance for you, and I will introduce you to some friends from 'over there' who will tell you all about it." Mr. Sims adds: "I am going to be introduced." No doubt we shall soon hear something from him on the subject.

An adventure with the ghost of Buckstone, the famous actor-manager, for many years lessee of the Haymarket Theatre, is recorded by Major Fitzroy Gardner, in his book, just published, entitled "Days and Ways of an Old Bohemian" (John Murray). Major Gardner was sitting in the actor-manager's room, when, as he relates, "I was surprised to hear someone coming down the stairs just outside the door. The sound was perfectly distinct, and could have denoted nothing else. I went out of the room and ran down the stairs, so as to overtake anyone going down. There was no one. I went up and found all the rooms on the floors above securely locked up. I then sought the fireman, who satisfied me that he had not parted with the keys of any of those doors. I explained the cause of my inquiry. 'Oh, that's Mr. Buckstone, sir,' he said. 'He has been doing that sort of thing for many years.'"

Major Gardner returned to the room, lit a cigarette, and sat facing the open door, in front of which anyone going up or down the staircase would have to pass. "There was a strong gaslight just outside the door," he writes. "I had waited only a few minutes when I heard the sound of footsteps coming up the stairs. I could follow the sound clearly across the small landing outside the door about nine feet from where I sat, and up the second flight of stairs, but I could see nothing. I ran up the stairs, but there was no one on either of the floors above and every door was still locked."

The Braintree correspondent of the "Daily Express" reports that a hard-headed local business man states that he saw an objective vision of Christ crucified in Braintree Parish Church. The Vicar of Braintree is satisfied that the vision was a divine revelation. The circumstances, which have been reported to the Bishop of Chelmsford, occurred at the evening service on Sunday, October 23rd, during a mission conducted by the Rev. W. J. L. Sheppard. The man said that he first saw the vision while he was kneeling in prayer, and added: "The bright light from the halo on the head of the crucified Christ filled the whole chancel and blotted out every other object."

Commenting on the above story, the "Daily Express," in an editorial, says that it adds yet one more striking instance to the list of supernatural phenomena recently recorded. "There is one characteristic common to all which is worth noting. Those concerned have been ordinary, plain persons, not at all likely to be the victims of hallucination. What is the explanation? Is it that we have now definitely passed through the cycle of agnosticism and materialism? Is it that we are witnessing merely a war-born recrudescence of hysteria and credulity? Neither the facts nor the character of the evidence seem to justify such an hypothesis. Since the beginning of time old men have seen visions and young men have dreamed dreams. These dreams and visions are a token of an age of faith."

THE MYSTERY OF MAN.

NEW LIGHT ON THE WHENCE AND WHITHER.

Of old a "revelation" was something to be accepted without question, and with reverent obedience. It usually came with a flourish: "Thus saith the Lord." It was not to be challenged by any inquiry as to who "the Lord" was, whether he had really said it, or, having said something, had been correctly reported. That was flat blasphemy. It was quite a natural state of affairs. The reasoning faculty in the people to whom the revelation was addressed was of a low order. Mentally they were babes and sucklings, who could obey but could not understand.

To-day the race has advanced measurably beyond the stage of childhood. It asks not only "What?" but also "Why?" To-day a revelation must commend itself not only to the faith, but also to the intelligence of those to whom it is addressed.

The latest volume which may be said to come under the head of Revelation is before us. It bears the title,

"THE PROCESS OF MAN'S BECOMING."*

Its author is "Quæstor Vitæ," a name well known to readers of *LIGHT* in earlier days as that of a writer of a remarkable series of articles on the spiritual nature of man, in which the functions of electricity and magnetism in mundane and supermundane stages of life received very full attention. Those articles made a marked impression on the deeper students of Spiritualism and psychical research, as they linked up in a striking way the findings of Science and those disclosures of the nature of man which are outside the purview of science. They are still remembered as an important episode in the history of *LIGHT*.

In the present volume "Quæstor Vitæ" presents the philosophy outlined in those articles in a form more definite and coherent, enriched by much later thinking, and brought up to the present time by chapters on Spirit Communion, and much information concerning psychic phenomena and mediumship.

It is a remarkable book, produced by one who is obviously an advanced thinker and a capable logician, and yet as the author frankly tells his readers at the outset,

BASED UPON SPIRIT TEACHINGS,

given to a group of persons by beings claiming to have lived on earth, some recently and some in various ages in the remote past. That is a claim which is sometimes made in these cases and one which gives pause to the cautious and thoughtful reader. It may well do so, seeing how much that is partly or wholly worthless has "come through" in like circumstances. But in such cases the appeal was to the faith, or rather the unthinking credulity of the recipients. In the present instance, as in some others, the appeal is addressed to the intelligence. The statements made are offered to the Reason to accept or reject as it may decide.

We propose to refer to the book again. It covers too wide a range, and deals with too many points likely to be the subject of controversy to be sufficiently covered by a single notice.

For the present we must supplement our notice with a few quotations which may convey a better idea of the book's character and quality than columns of description.

In his introductory chapter the author tells us that the teachings received are based on

THREE FUNDAMENTAL PROPOSITIONS.

The first is already recognised amongst advanced thinkers in spiritual philosophy. It is that:—

"The Infinite Self-conscious life is a duality, being both masculine and feminine, or Mother as well as Father; Life as well as consciousness; and being electro-magnetic, it carries dual polarity; i.e., positive and negative, or repulsion and attraction; consequently it carries power inherently."

The second and third principles, which the author says are new to us, must be given in an abridged form:—

"Secondly: the fact that the units of the life of the Infinite-Self do not have an independent life *per se* when differentiated, but are dependent on a permanent mediation of life from their source; which mediation at the same time constitutes a permanent relation with that source, and through which the centre knows the circumference while the circumference knows not the centre."

In short, while we enjoy

THE APPEARANCE OF BEING INDEPENDENT

units of self-conscious life, we are really not separated from the fundamental Reality. We are "the links in an invisible life chain." And then the reader comes to the third principle:—

* Duckworth and Co., price 8/- net.

"That each finite-unit of the Infinite Self is a revelation of the macrocosmic law or process, so that the life process in the finite selves reflects, in a subordinate manner, the higher archetypal law of the macrocosm, and its study enables us to have some apprehension of that law or process. This applies even more emphatically to the self within the microcosm and to its process of knowing."

Further, we learn that self-consciousness is not limited to the mode known in the external personality, as is often supposed to be the case when the Universal Consciousness is considered. There is, as indeed a few of us were beginning to suspect, a degree of self-consciousness high above that of the personal self. There is a small school of spiritual philosophers abroad who preach that conscious individuality ceases at death, and is taken up into a Universal Consciousness, and who, while accepting the reality of psychical phenomena, hold that all revelations of personal identity beyond the grave are illusory. The teachings given by "Quæstor Vitæ" may help them to a truer view of the case, if they cannot find it in those mystical experiences in which the mystic passing from the stage of personal consciousness, finds a state in which he was

NEVER SO MUCH ALIVE,

never so truly himself.

Readers who are interested in matters nearer to hand in their thinking will find much to study in those portions of the book which deal with mediumship and psychic phenomena, including materialisation. They will learn of the interior realities of the subject, why spirits are usually so limited in their knowledge of earth conditions, and why, unless they are very advanced and operating through spirits of intermediate grade, they can give us very little trustworthy information about their state of existence. The inhabitants of the higher (or more interior) spheres have more important work than waiting on the mere external personalities of men. But they do minister to these too, quite indifferent to the pompous demands of certain inflated personalities that they shall submit themselves to the control and behests of mortal self-sufficiency. In vain the arrogant type of investigator demands

PROOF ON HIS OWN TERMS,

and lays down conditions upon which those infinitely superior to him shall certify the reality of their claims. That the revelation shall bear his *imprimatur* is not all so essential as he supposes. It is more likely to become the treasure of the humble, the reward of unassuming and patient intelligence.

Here is a passage on "spirit control":—

"The appearance to you is that that which is termed by some 'spirit control' is a very simple affair; but when you come in contact with the actuality and view the *modus operandi* you will then see the labour and work involved on our side of life, in order to develop the requisite conditions for the manifestation of this interior work on your earth. You must ever remember that yours is a world of effects, while ours is the world of causes. Ages have been required in order to provide and develop the requisite conditions for the outflow and action of the new life force which is now operating in your own day . . . and making its power known or felt by means of the manifestation in an immense variety of what is termed psychic phenomena which form the basis of a science that awaits the recognition of its truth and importance."

REINCARNATION.

The statements concerning reincarnation will attract much attention, and doubtless adverse criticism, since the author treats it as a fallacy, but he also discusses its origin as a mistaken interpretation of certain interior realities. There are, as some of us have often felt, certain things in the spiritual order which appear to lend colour to the idea of rebodiment. The author's explanations rather support this attitude, and he makes some remarkable assertions concerning the way in which interior processes of spiritual development become translated into theories of reincarnation. But the spirit teachers he quotes affirm their position thus:—

"We declare that the human unit of life, after one experience in an externally embodied form, never again repeats the same process or is reincarnated on an external material earth or planet."

There is a preface to the book from the pen of the Editor of *LIGHT* setting out in a general way the scope and character of the book, but this is somewhat in the nature of an "impressionist sketch," for the volume is full of close reasoning, and handles some mighty problems.

SPIRIT RETURN AND EARTH CONDITIONS.

By LIEUTENANT-COLONEL.

Great difficulty is experienced by some Spiritualists and other inquirers into psychic phenomena in understanding why the return of those who have passed over is usually, at any rate on the first occasion, accompanied by evidence of the ailments and bodily conditions which were present at the passing over. Clairvoyants and trance mediums not only quote the symptoms, but even feel what are apparently physical effects of these conditions, in a manner which gives rise to the impression that the discarnate entities are still suffering from these ailments, and the result leaves a painful impression on the friend or relative who has attempted communication.

That these conditions are not a present reality, but more in the nature of an intentional representation or figurative repetition of the conditions, will be seen if the following explanation is carefully considered.

It should be first realised that in the next plane, sphere, or dimensional condition—the name matters little—Time is not the orderly, compulsory progression which it is in our present physical conditions. It exists, but not as we know time, but rather as another measurement or dimension, in which we have freedom of movement just as we have in length or height. The discarnate can move from to-day to yesterday, or to to-morrow, as easily as we can move from here to there, and consequently can return to any moment of their past existence at will. The reasons for this statement have been given in previous articles in *LIGHT*, and are too long to recapitulate in the present article.

We are always independent entities, engaged in a journey, in what, under our present physical conditions, we call Time, a journey with its difficulties to be overcome and opportunities to be seized, a journey which, for the present, cannot be retraced, while the path in advance can be only faintly seen and but for a short distance, though the object of the journey and the port of embarkation are definitely fixed, and while we may lengthen or shorten our pilgrimage, to some degree, the goal is unavoidable.

As we travel we make a track, largely of our own choosing, and the map of it is traced indelibly in our mind. This map will be retained, with all its incidents, in our future existence, and can then be retraced, or re-visited in part, at our own desire.

But it must be realised that this path of our life is entirely and separately our own; other paths may converge or cross at many points, but they never coincide, while the embarkation is invariably solitary; no others may accompany us beyond the shore, and our further journey is, as far as our friends on this side are concerned, known to ourselves alone.

What, then, is more reasonable than that, when we wish to re-visit this side, and those we left behind, we should re-enter by the port we know, return to the only spot in the whole coast-line that we have once visited, and where the incidents have been so strongly impressed on our personality that this one spot should be unforgettable?

Take the case of a man who finds himself unexpectedly in the middle of a strange, unknown country, and who meets with friendship and hospitality as he journeys, travel-stained, to the coast to embark for his own land. Assuming that there was no easy means of communication, and that he desired to re-visit the friends of his journey, would he not naturally re-enter the country at the point of his departure, the one certain point he knew, and from thence retrace his journey to the same spots where he would hope to find his friends?

Nay, more, if the conditions of the place had changed, and his friends were difficult to trace, would he not invite recognition by resuming the beard and clothing of the traveller, rather than appear close-shaved and sprucely dressed, a personality unknown to them without close investigation?

Even so, should our dear ones return to us as beautified spirits, with high ideals far beyond any they had conceived in their earthly days, in how many cases would they meet with recognition? Should we even welcome them in this new guise?

It is true we talk of our lost ones as happy and beautified, but it is not as such they are registered in our memory, and they, wiser than we, return in the bearded form and travel-stained dress by which they were known, and when recognition is obtained, they can then afford to take liberties with our memories, and talk of things which are strange and new.

But they love the travel-stained dress no more than we, and it is seldom that it is found necessary to resume it, for they are welcomed in their new garments. The friends of the journey have been re-found, and arrangements are made by which they can be again visited without travelling over the old trail.

There need be no fear that your wife or son is still compelled to wear those old physical garments; they were only assumed to ensure recognition, and no more represent their present condition than the wounded body shown to Thomas represented the risen Christ.

THE "DR. BARCROFT" CONTROL.

THE STORY OF A VISIT AND A DIAGNOSIS IN THE BEDROOM OF A PRESTON HOTEL.

By DR. ELLIS POWELL.

When I was in Preston a few weeks ago I had an opportunity of coming into contact with the medical "control" who gives the name of Dr. Barcroft. This personality manifests through Mr. H. B. Tyrer, of Preston, and the form of the manifestations is trance, transfiguration and control.

With regard to Dr. Barcroft himself, he states that he was a physician in large practice in the early years of last century, and that he passed on in 1837. I was informed that he has given various particulars of his career, which have been confirmed from the reference books of the period. I have not, however, made any of these investigations myself, so that my knowledge of Dr. Barcroft is derived from the interview I was privileged to have with him.

I had never met Mr. Tyrer until the day when he took the chair for me at the Preston meeting. This was in the evening. In the afternoon he called at my hotel, on the suggestion of my sister, who has known him for some time. In matters of health I am under excellent guidance from the other side, but I thought I would like to supplement my knowledge from such an entirely independent source as Dr. Barcroft. We had a few minutes' desultory conversation in the lounge, and then went upstairs to our bedroom. There were four persons present besides Mr. Tyrer, viz., my wife, my mother, my sister, and myself. No special preparations were made. We sat down on the bedroom chairs without even drawing down the blinds, so that the sunlight was pouring into the room. After about ten minutes' conversation on ordinary topics, Mr. Tyrer began to pass under "control." In the course of about three or four minutes he was so completely transfigured that I should not have recognised him if I had not witnessed the whole process as I sat at arm's-length from him. When the "control" was complete, Dr. Barcroft kissed the hands of the three ladies with an elaborate old-world courtesy, and at once plunged into the subject-matter of the interview.

He asked me not to tell him anything about my symptoms, or my own conjectures as to their cause. He himself would describe the symptoms, and I might judge from his utterances whether or not he knew what he was talking about. He then held my hand for a few moments, and at once began a description, accurate in every detail, of the symptoms which, for some little time, have rather disquieted me. He asked various questions, which evinced a knowledge that could not possibly be possessed by any incarnate individual. Finally he said that there was not a trace of organic disease, but that there was a certain functional derangement which he described in physiological terms. He thought he could put it right. He then dictated two prescriptions, one for temporary use and the other as a course, and I may say that I have materially benefited from taking it. When this was done, he enlarged upon certain conditions of my life, most of which could not possibly have been known to any incarnate individual, though some of the facts were undoubtedly within the knowledge of my wife. With regard to these, he gave emphatic advice, adding that he would watch my progress for the next fortnight, and would then communicate by letter. This he has done, and in the communication he again evinced a minute knowledge of my personal habits.

This professional discussion ended, Dr. Barcroft intimated that he wished to talk Einstein with me in the short time that remained. I told him that I had only such knowledge of Einstein's theory as might be possessed by one who is not a mathematician. However, we spoke about Einstein's theory briefly, and Dr. Barcroft added the interesting information that as presented by Einstein the theory was not an adequate representation of the impression which it had been desired to convey by the discarnate scientific authorities who had chosen Einstein as their instrument. But this, he said, must always be the case. The human instrument was not adequate for the complete presentation of truths which were thoroughly understood on the higher planes of existence.

At this point the interview ended with my own expression of gratitude for what had been said, and for the doctor's kindness in coming through. The whole episode was not only very beneficial and reassuring to myself, but was most interesting as an example of the capacity of a medical "control" to diagnose and describe not only the significance of the symptoms, but the symptoms themselves, without the slightest prompting from, or disclosure by, the patient.

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THE MYSTERY OF CHRIST'S DIVINE HUMANITY.

LIGHT FROM THE SPIRIT WORLD.

By W. H. MOYES.

So much anxiety has been excited in the public mind by the recent controversy with reference to the Divinity of Christ, that the position of the Established Church is being seriously imperilled by it. Other orthodox Churches are also feeling the effects of it, for the question is one of vital importance to them, as well as to the general community. *LIGHT* has, therefore, played a valuable part in attempting to shed illumination on the mystery in which priestly theology and dogma have so unnecessarily involved it. In view, however, of the efforts that are being made in many quarters to "make confusion worse confounded," it is necessary to add to the valuable evidence given from the Vale Owen Script in the issue of September 24th (page 624), other testimony from the Spirit World by "Leader" having a special and direct bearing on the problem.

"FROM THE INVISIBLE INTO THE VISIBLE."

It is amazing that such a narrow and unenlightened view of the Christ, "Who came forth from the invisible into the visible world and took on expression as Jesus of Nazareth," should prevail in certain sections of the orthodox Churches. "Arnel" clearly showed the fallacy of the contention of certain modern Churchmen that the great Founder of Christianity was not Divine, when he said:—

"The Christ was present in the earth sphere when it was without form; that is, when it was non-material. When matter began to be, He was the Master Spirit through Whom the Father wrought into orderly constellations the material universe, as you understand it. . . . He was behind the whole phenomena, and the whole process passed through the Christ as the Ages went along, and matter grew from a chaos to a cosmos. . . . See you in what this eventuates? It means no less than that the earth and the whole cosmos of matter is the Body of Christ. . . . the Christ Who was One with the Father, as of the Father's Selfhood. And in due time He came forth of the invisible into the visible world. He Who had made men was Himself made man."

"BEHIND THE WHOLE PHENOMENA OF CREATION."

With such evidence as this, it becomes absolutely necessary for "High Church" and other critics of the Divinity of Christ to revise their estimate of the Great Founder of Christianity Who "was behind the whole phenomena" of creation, and Who will likewise take such a leading and majestic part in future mysterious developments in the Spirit World. In the event, however, of still further testimony being needed from "the other side," it will be found in the later quotations from the Vale Owen Script, to which special attention has not yet been directed. In a message received from "Arnel," on New Year's Eve, 1919, a beautiful description is given of the celebration in the higher spirit spheres of Christ's Natal Day, in which he says: "All earth's peoples, of whatever system of religion they be, must, in their worship, reach the Father through the Christ. . . . So in that Temple we made our offering of worship to our Father and to His Child, the Christ." After making special reference to the Christ Sphere, and giving a wonderful word-picture of the Christ Child among the children, he proceeds:—

"There be some strange people of weird mind who are not able to think that angels weep. We do sometimes for sorrow, and sometimes because tears be the only offering we can make to ecstasy. In tribute to holiness, its exceeding brightness of beauty, as I saw and felt it then, my eyes were bemisted with tears. They were so sweet to see, the Christ and the children."

THE "MERE MAN" IDEA.

Dealing specially with the attempts that have been made to divest the Christ of His Divinity, "Arnel" says, under the above heading:—

"While some of your masters theologic lay down the nature and attributes even of Supreme Being, precisely and with decision, there are those above us who venture not so far when they speak of the Christ. Now, although there be communities of people to whom is left their creed, yet the rehabilitation of the Christ will not come from them. It will come from among them of the bolder

sort. A little will come from the others, but the mass will come from among them who, at least, have read with open mind the teachings of those who have taught the mere-man doctrine. . . . *Be assured that as He is of larger majesty than Christendom has ever dreamed of, so also is He far beyond all your dreaming in the perfection of His Love.*"

"THE LARGER MAJESTY" OF THE CHRIST.

On this most vital aspect, concerning, as it does, the future welfare of the people of the whole world, Swedenborg, the seer, provides remarkable testimony in addition to that to be found in the Vale Owen Script. In his book, "Heaven and Its Wonders: Things Heard and Seen," the great mystic gives the results of thirteen years of his habitual intercourse with the Spirit World; and it was continued throughout the rest of his life, while he retained and exercised his surprising powers of observation and reflection.

"It must first be known (he writes) who the God of Heaven is, since on this all else depends. In the universal heaven none other is acknowledged as the God of heaven than the Lord alone. They say there, as He Himself taught, that He is one with the Father; that the Father is in Him, and He in the Father; that whosoever seeth Him seeth the Father; and that everything which is holy proceedeth from Him. I have often talked with angels on this subject, and they have always said that they cannot in heaven distinguish the Divine Being into three, because they know and perceive that the Divine Being is one, and is one in the Lord. . . . Those who belong to the Church cannot doubt that the Lord is the God of Heaven, for He Himself taught that all things of the Father are His, and that He hath all power in heaven and earth. . . . The Divine sphere of the Lord in heaven is love, because love is the receptacle of all the constituents of heaven, which are peace, intelligence, wisdom, and happiness. . . . The Lord was called Jesus in the world to denote His Divine celestial nature, and Christ to denote His Divine spiritual nature. . . . When the Lord appears, He appears as an angel; but He is clearly distinguished from other angels by the Divinity which shines from Him. . . . The Lord is everywhere present in His own Divine order, because God is order."

BLINDNESS OF THE CHURCHES.

Dealing with the ignorance that exists on earth and in the Churches as to the nature of heaven, and of angels and spirits, the seer writes:—

"They charged me to declare that they (angels and spirits) are not minds without form, but they are men in form, and that they see, hear and feel equally with men in the world. It is by derivation from the Lord's Divine Humanity that heaven, both in general and in particular, is in the human form. . . . That is why all in heaven acknowledge the Lord, for there is no Divine Humanity except in Him. These things have not only been told to me by angels, but it has also been granted me to perceive them myself, when I have been raised into the inner sphere of heaven. Hence it is evident that the wiser the angels are, the more clearly do they perceive this truth; and it is this that enables them to see the Lord; for the Lord appears in a Divine angelic form, which is the human form, to those who acknowledge and believe in a visible Divine Being."

DIRECT AND INDIRECT REVELATION.

He continues:—

"I have been informed that the most ancient people enjoyed direct revelation because their minds were turned to heaven, and that there existed in consequence a conjunction of the Lord with the human race. After their time, revelation ceased, and indirect revelation by correspondences took its place. . . . After the nature of correspondences and representations was forgotten, the Word was written, in which all the words and their meanings are correspondences, and therefore contain a spiritual or internal sense of which the angels have a clear perception. . . . Unless such a Word had been given on this earth, the men of this earth would have been separated

from heaven. . . . The character of the men of this earth appears plainly from those within the Church who, though they know from the Word about heaven, and about a life after death, yet deny them in their hearts."

These words give the key to the divided theologies and dogmas of orthodox Churches, to the misinterpretation and misrepresentation of the real significance of the Word, and to the general ignorance, or want of understanding, of eternal verities, including the Divinity of Christ.

CONCERNING THE SAINTS.

BY THE REV. F. FIELDING-OULD, M.A.

The Church prays daily, "Make us to be numbered with Thy Saints in glory everlasting," but most people do not realise the magnitude of the aspiration. In this world there is utter confusion, all kinds of people jostle together, and the most heterogeneous elements are intermingled. We try to make groups and circles of kindred spirits, but are brought continually into contact with people of quite different ideals and points of view, and who give even a different meaning to the language they use. Hence come jars, quarrels, and disappointment. In the next world, where every man occupies that position for which he is fitted, and the myriads of mankind are "weeded out" and classified, there will be on every plane a harmonious society, where all are keyed to the same note, be it high or low.

When churchpeople pray, "Make us to be numbered with Thy Saints," do they suppose that such a consummation is to be attained by simply asking, and by favour and partiality? The mother of James and John was told that the highest seats in heaven were to be given to the right people, and were by no means a gift to be had on demand.

"Make us to be numbered with the saints" means set me among the élite; let me have fellowship with Socrates, St. John, St. Francis, and Savonarola, and the prayer is mere folly and presumption unless we mean by it, "Make me worthy of such companionship."

In this world, does a man associate with the great by just desiring to do so? We shall not be received at Court unless we have some sufficient qualification, much less be made Knights of the Garter or Members of the Royal Society, just because we think we should rather like it.

To be numbered with the saints we must share their

nobility of spirit and possess a character of quite unusual quality. They were not merely pious; they possessed courage, self-denial, fortitude, and patience in an heroic degree. Jean de Brebeuf was four hours at the torture stake of the Iroquois without a cry; Anne de Nouë, toiling on a labour of love, was found kneeling in the snow and frozen to the hardness of marble; Isaac Jogues, mutilated, ragged and despised, lived for years among horrible savages and died a martyr's death. Yet not one of these has been counted worthy of canonization.

How are we, for whom no persecuting fires are being kindled, to attain that greatness of soul which shall set us among the heroes of the Truth? It is astonishing how the humdrum details of ordinary routine can provide all the necessary machinery. All the needful virtues can be well learned and developed in London to-day. To accept sickness in the right attitude of spirit; to care for the infirm through long periods with patient devotion; to face poverty, slander and neglect, "sanctifying God in our hearts"; to pray undaunted when nothing is granted, when the vision fails, and there is no inner joy; to forego success and reputation; to see others set over our heads and to pray for their happiness; to go quietly on and die at last, unknown and undistinguished.

Let us but act so, and we shall find, after death, that we have builded better than we ever thought, and may be surprised to find that we are indeed "numbered with the saints."

FULL revelation is not attained, a full knowledge of God's will is not to be acquired by mere passivity. They have to be wrestled for, to be wrested from God's storehouse—Nature—by the use of those powers of reason and intellect which God has given us.—From "The Church and Psychical Research," by G. E. WRIGHT.

MYSTICAL PICTURES.—An interesting collection of Inspirational and Psychic pictures is now on view at the Thurlow Art Rooms, 123, Fulham Road, Pelham Crescent, S.W.3. Mrs. Gertrude Scott exhibits several new pictures as well as some of her earlier ones. The mystical and allegorical quality of these paintings has won the admiration of many lovers of this form of art. Amongst the other exhibitors in the psychic and mystical group are Constance Cornwell, Evelyn Pierce, and E. H. Paine, who show some striking examples of colour in symbology.—E.K.G.

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A GLASTONBURY EPISODE.

A SONNET AND A SEQUEL.

Mr. F. Bligh Bond, writing on the 11th ult., says:—

The following episode is illustrative of the power that is weaving the fabric of events. The pattern, say the Watchers, is hidden from us, and we only see the stitches, and call them "coincidence."

On the 29th or 30th September I received from an American correspondent who has been brought into the circle of workers for the Glastonbury ideal, a letter containing a sonnet which had been recorded automatically in less than two minutes, and a brief comment following, which I quote with the sonnet as he gives it.

SAINT DUNSTAN'S HARP.

At deep of night Saint Dunstan brooded long
In Avalon's great Abbey, for the reign
Of Edwy banned him, and in bitter pain
He yearned for days when Saxon faith was strong;
Outside his cell there marched no chanting throng,
Only the moon moved like a golden wain
Across the heavens' clear and tranquil plain,
As he still visioned many a coming wrong.

But from the corner where an old harp shone
Floated a mist of music, though no palm
Pressed close against the thin vibrating strings;
And in the shadow, fearful and alone,
The Abbot listened, till a nameless calm
Held him above the praise or blame of kings.

"This is recorded: you will find it. Dunstan was the prophet of his time. The Wain is the old Saxon chariot; a golden wain being used for queens and princesses."

Since my return to London at the beginning of October, I have found no time to look up the historical record of this story. But on calling at LIGHT office yesterday (10th ult.), Mr. Leslie Curnow specially drew my attention to a similar incident, which is given in Newton Crosland's "Apparitions." The intention to verify the record was well implanted in my "subconscious" mind, and the apparent coincidence is, to me, no mere chance, as such things are now of constant occurrence.

THE EVIDENCES OF MEDIUMSHIP.

BY H. A. DALLAS.

There is a reference in LIGHT (October 15th), to "many fine evidences given by mediums like Mr. Vango." I have had repeated experiences with Mr. J. J. Vango, sometimes alone, sometimes as note-taker for a friend, and I have also had an appropriate, and unexpected, message sent to me through a sitter when I was not present.

Quite recently I have had another interview with him, which was to me personally, perhaps, the most valuable of all. The whole time was occupied with one friend on the other side. It was full of significance and the recognisable tokens of the identity of the communicator were numerous. There were scarcely any points which I was not able to recognise as clearly applicable. Gratitude for a very consoling and happy experience prompts me to add my testimony to the value of the evidences obtained through Mr. Vango.

At the same time, I would like to remind those who may visit him or other mediums that success cannot be guaranteed by the medium. The conditions offered by the sitter are an important factor in the matter, and an honest purpose and open mind are not the only qualities which create good conditions. A medium is like a sensitive instrument which may easily be put out of tune by abruptness of manner, lack of sympathy, suspicion, and dullness. I mention the last quality, because I am sure that many failures to recognise the appropriateness of remarks made by a medium are due to this, and these failures are very discouraging and react adversely on the medium. One should never pretend recognition; at the same time, it often happens that a little reflection shows the appropriateness of points not immediately recognised. Therefore, it is due both to the medium and to the communicator to be on the alert to recognise and not hasty in denial.

I remember my own errors in early experiences. One very excellent medium, who managed to give me some good evidence, said she felt as if she was up against a wall. I quite understand now that I might have had much more if I had been more receptive. So I would venture to warn others that if they "draw a blank" the cause may not always be in the medium.

PESSIMISM AND OPTIMISM.—The pessimist sees obstacles in every opportunity. The optimist sees opportunities in every obstacle. The pessimist doubts, fears and imagines the worst; he can see no good in anything. The optimist hopes, aspires, and believes that all events are ordered for the best. The majority of mankind do not trouble to think; that is why pessimists are plentiful and optimists are rare.
—WALTER JONES.

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SOME men are events; it is not what they say or what they do; it is what they are that moves the world.
—PHILLIPS BROOKS.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

MATERIAL AND SPIRITUAL EVOLUTION.

H. G.—Herbert Spencer's idea was very much as follows, viz., that Evolution is "the integration of matter and concomitant dissipation of motion, accompanied by a continuous change from an indefinite incoherent homogeneity to a definite coherent heterogeneity." There is some more of it, but this will doubtless be sufficient as indicating his conception that evolution proceeded from the simple and formless to the stage of complexity and form. But your question as to the relation between material evolution and spiritual evolution is altogether too large a matter to handle here, except very briefly and baldly. First, then, we would point out that evolution is the outward aspect. There is also involution—the interior side of the question. Interior force must always precede external form at every stage. Spiritual evolution might therefore be described as the inward side of material evolution. When humanity is spiritually evolved the signs will be abundantly manifest in the material world; healthy and beautiful physical forms will replace the often diseased and distorted shapes which men wear at present. Social order and harmony will take the place of the present discordant conditions. That will be spiritual evolution, and it must come first.

WHERE IS THE SPIRIT WORLD?

V. A. FILMER.—We placed your letter on this subject before "Lieutenant-Colonel," with whose remarks on p. 666 of *LIGHT* you express disagreement. He writes: "I was under the impression that 'locality' was essentially physical, for with freedom in a Time dimension, locality ceases to have a valid meaning. It implies a definite time confinement to a position, however short that may be, and there would be in the 'spirit world' no confinement of this nature. Mr. Filmer questions the chaotic results of planetary movement in relation to spirit spheres or zones, but as the latter would have to be maintained by a balance of attraction and repulsion centred in the planets, as the earth is sometimes 50,000,000 miles from Mars, and at other times 230,000,000 miles, and as attraction varies inversely as the square of the distance, it is obvious that the proximity of Mars would have a far greater effect on our 'zones' than when it was at the opposite side of its orbit. Mr. Filmer insists on a strictly material analogy between 'spirit zones' and planets. He cannot have it both ways. . . . I have always understood that spirit communicators insist on difference of conditions and the difficulty of expressing their conditions in earth terms except in a very poor analogy." Such is the gist of "Lieutenant-Colonel's" reply. So far as we are concerned it does not seem a matter of the first importance. We have found that spirits exist, and by consequence are equally assured that they must live *somewhere*, but just how and where we are not likely to find out with any degree of precision while in physical conditions. To some the theory of zones or spheres surrounding the planets and the

Solar system appears to be a valid one—it is an idea taught by Andrew Jackson Davis as well as Hudson Tuttle and others, and has long been a subject of controversy and is likely so to continue. We can well afford to wait the solution.

SPIRITUALISM AND THE CHURCH.

"INQUIRER" (H. W. H.).—We thought we had made sufficiently clear in the past the extent to which the two are connected, although we agree with you that Spiritualism as a science has no more specific connection with religion than any other science. On the other hand, it has no less a connection. Let us take for example Astronomy, of which the poet Young wrote, "An undevout astronomer is mad." A philosopher sees in the mathematical movements of the heavenly bodies the sign of directive intelligence in Nature and so we get more than a hint of religion there. Similarly, since atheism and materialism are bound up with the idea that the physical life of man is his only life, Spiritualism, by showing the existence of other worlds, confirms a main doctrine of the Church. And it is clear that Modern Spiritualism can show a line of evolution running back to the days of Early Christianity. But it is altogether too large a question to enter upon in this place, and the subject has been well covered by many articles and addresses printed in *LIGHT*. It is sufficient to say here that as Spiritualism gives scientific warrant for the Biblical records on which the Church rests its claims, it is a matter which concerns the Church very closely indeed.

AMERICAN PSYCHIC BOOKS.

R. ELMER.—To mention a few among the most notable books dealing with Spiritualism from the United States in recent times I may instance Mrs. Sewall's "Neither Dead Nor Sleeping," "Our Unseen Guest" (Anonymous), Basil King's "The Abolishing of Death," Mrs. de Koven's "A Cloud of Witnesses," Margaret Cameron's "The Seven Purposes," and Albert S. Crockett's "Revelations of Louise." These are in the main devoted to recording the personal experiences of the writers in the course of their investigation into the subject, and they are all worth reading. Most of them have been reviewed in the columns of *LIGHT*. The most recent is Mrs. Sewall's book which was noticed in July last. It is an extraordinary story, and the incidents set forth are such as to excite controversy among students of psychic science. An amusing aspect of "Revelations of Louise" is that the author, a well-known American journalist, was so "knocked of a heap" by the wondrous experiences that came to him, that fearing his friends would think his record of the events betokened a loss of sanity, he wrote to his journalistic colleagues for testimonies (which they furnished) of his eminently sane character. These he incorporates in the book.

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ANSWERS TO CORRESPONDENTS.

H. ENGLAND.—You continue with a perseverance worthy of a better cause to send us communications which, however instructive, cannot be used in *LIGHT*, especially as you insist that they must be "inserted in full and without alteration or not at all." That is a condition we should submit to in no circumstances. We suggest that this kind of thing wastes your own time and ours.

T. RAYMOND.—Referring to your question concerning Dr. Ellis T. Powell's address, Dr. Powell never suggested any "sense of loss" of His body on the part of Jesus. The disappearance of the physical frame had to be accounted for, and Dr. Powell's hypothesis certainly covered the facts, although, naturally, he is quite ready to consider an alternative.

SUNBEAM (M.N.P.).—We do not feel qualified to write on the aura as experts, and would therefore direct your attention to the articles in *LIGHT* by those who have made a study of the subject. As to the question of perfumes, we think you are right. There are cases suggesting that the aura may sometimes be odorous.

G. E. MYATT.—Thank you. The lines are good in their teaching, but deficient in literary quality.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—11.15, public circle; 6.30, Mrs. M. H. Wallis. Wednesday, 7.45, debate, Mr. F. L. Brown, "Can the Future be Foretold?"

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Miss F. R. Scatcherd.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss Smith; 6.30, Mr. J. Osborn.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. A. Ronald Brailey; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. F. Curry.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Goode. Thursday, 8, Mr. and Mrs. Gribble.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Ernest Meads; 3, Lyceum (Mr. Drinkwater); 7, Mrs. E. Neville, address and clairvoyance. Monday, 8, public circle (members only). Wednesday, 8, Mr. and Mrs. Pulham, address and clairvoyance. Friday, 8, free healing.

Peckham.—Lausanne-road.—11.30 and 7, Mrs. L. Harvey, also Monday, at 3. Thursday, 8.15, Mr. and Mrs. Pulham.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. W. W. Drinkwater. Wednesday, 8, Mr. B. Phelps.

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"LIGHT," November 5th, 1921.



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**WHAT WILL YOU DO TO HELP?
Whatever it is—in mercy's name do it NOW!**

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FRIDAY, NOVEMBER 18TH, AT 3 P.M.,

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EDUCATIONAL MEETINGS, Nov. 18th, at 7.30 p.m., "Spiritualism from a new point of view" by "Lieut. Colonel"
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The London Spiritual Mission,

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SUNDAY, NOVEMBER 13TH.

At 11 a.m. ... MR. ERNEST MEADS.
At 6.30 p.m. ... DR. W. J. VANSTONE.
Wednesday, Nov. 16th, 7.30 p.m. ... MR. ERNEST HUNT.

The "W. T. Stead" Library and Bureau, 30a, Baker Street, W.

Hours 11 a.m. to 9 p.m. (closed Saturdays and Sundays)
Restaurant 12 noon to 9 p.m.

Tuesday, Nov. 15th, at 7 p.m. ... Social Gathering.
Thursday, Nov. 17th, at 3.30 p.m. ... MR. HORACE LEAF.
"A World Religion."
Members Free. Visitors 1s.
Devotional Group, Nov. 17th, at 6 p.m. ... MISS VIOLET BURTON.

Wimbledon Spiritualist Mission.

BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday, November 13th, 11 a.m. ... MRS. F. KINGSTONE.
" 6.30 p.m. ... REV. ROBERT KING.
Wednesday, November 16th, 3 p.m., Healing Circle. Treatment 4 to 5.
" 7.30 p.m. ... MISS V. BURTON.
Friday, Nov. 18th, MISS A. B. BARNARD, L.L.A., F.B.P.S.,
will lecture on "Practical uses of Phrenology."
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Miss Lind-af-Hageby on

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Wednesday, November 16th, at 8 p.m.

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Tuesday, Nov. 15th, at 3.30 p.m. ... MR. A. VOUT PETERS.

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J. HAROLD CARPENTER

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,131.—VOL. XLI. [Registered as] SATURDAY, NOVEMBER 12, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Stop not, dread not, walk aright;
All the dark ways end in light.
Mark the message, know it true:
"Go right on and go right through."

We have received during the last few days two letters that are rather typical statements of the difficulties that beset some persons in their dealings with psychical investigation. One of the correspondents, G. M. L., writes: "I have become lost in the maze of theories," and proceeds to refer to various books and articles which deal with different phases of Spiritualism but in what G. M. L. regards as a hopelessly contradictory fashion. There is "the terrible theory of reincarnation which contradicts everything else." In short, our correspondent finds bewilderment everywhere and asks if we can "straighten the path" for those who are confused by conflicting counsels. The other letter, from N. E. D., is very long and raises a number of questions. We therefore only quote one humorously-pathetic passage from it to indicate its general tenor:—

I have just finished reading a comparatively recent publication dealing with life after death. It is the seventh one of its kind I have waded through during ten years, and I do not think my mental constitution will be equal to the strain of another! They seem to me so irrational, so fundamentally contradictory, as to leave me wondering how much is discarnate inspiration and how much the operation of the subjective mind.

* * * *

We could say a great many things, taking these two letters as our text, so many considerations arise out of them. But they can be quite briefly dealt with. In the first place, we cannot "straighten" anyone's path, since everyone should follow the law of his own being and not that of anyone else. We can only make the general issues clear with the hope of aiding those who are seeking their way. The difficulties which our correspondents find have been encountered and successfully solved by many others who early perceived that in some matters it is ordained that we must all earn our own living, so to speak, find our own way and stand on our own feet. Some people never feel these difficulties at all, either because they follow the simple

law of the Spirit, having no intellectual questionings, or because, not having any strong critical faculty they are untroubled by the contradictory or irrational nature of some of the matters put before them. When the mind is fully, and not merely partially, awake, it takes hold of the problem with a strong grip and pushes firmly aside all those questions which are not of the essence of the matter. Never was there in the world before a practical subject which is at once so divinely simple and so mysteriously complicated and confused as our own. It depends entirely on the side from which it is looked at. It is in this respect rather like Religion in which those who follow its simple rules find no perplexity, all the complications and disputes arising out of theological doctrines. But we will return to the matter later.

* * * *

It is distinctly curious that poppies should have been chosen for the symbol of sacrifice on Armistice Day. True, the idea of poppies would arise from the fact that they grow on so many graves of fallen soldiers in France and Belgium; but we see what almost seems a foreshadowing of the matter in the automatic script received by Mr. Bligh Bond and Mr. John Alleyne during the years from 1909 to 1912. In LIGHT of May 18th, 1918, we printed a portion of this script under the title "The Poppies." It commenced "*Fortuna fuit, Calum ruit, Labor fruit in aeternum*," a piece of monkish Latin indicating the passing of prosperity, the coming of calamity, and the eternal fruition of Labour. It went on to tell us that "war—horrid war"—was impending:—

Red world! Red Poppies of forgetfulness in the graveyard. . . . Red poppies in the graveyard, and then Red Poppies in smiling cornfields in the sun. . . . The "Poppies" cometh to pass before the Day of Christ.

It almost seems more than mere coincidence—this emphasis on the idea of poppies. It may be useful to add that the script predicting the Great War was copied and filed in the archives of the Society for Psychical Research. We give here one more line from the script, since it embodies the convictions of many of us who look undismayed to the future:—

Chaos—darkness—and a new dawn in crimson skies.

FOLLOW THE GLEAM.

The light we carry to guide our way must shine on the path of others,
And burn full bright against the night and the damp that dims and smothers;
And better the lamp that is small and clear than the flame that flares and scatters,
For it is not what men think of the light, but the light itself that matters.
D. G.

ANOTHER deep human need is of the mysterious; and the conflict between the rational and the pre-rational, whether instinctive, æsthetic, or religious, is of the very essence of mystery. And from this same conflict comes the satisfaction of a contrasting, but very real, human need—humour. A machine-made world has room for neither. In that case it not only fails to meet human needs—it fails also to give an account of the world as it is.—"The Hibbert Journal."

"Light" can be obtained at all Bookstalls
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22/- per annum

THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 711.)

November 14th, 1915.

"I will continue the record of my experiences, or rather the ideas I have gathered of the spirit-world and its workings. In the first place, I was surprised at the different aspect in which various acts are regarded. Faults which I used to consider quite venial are here seen looming in gloomy proportions, and sins which I had thought would take a life-time to repent of are not judged as sternly as on earth. It is the old story of the Magdalen: because she loved much, much was forgiven her. I suppose that is why my gross sin was so lightly—I use the word advisedly—atoned for. I felt I had committed a crime past forgiveness, and yet, although it demanded repentance, it was not taxed as heavily as I had expected; whereas other sins of my sinful youth, which I had almost forgotten, started out and confronted me in terrible blackness. You cannot imagine what it means to a man to find his very inmost soul laid bare and open before those whose opinion he must respect, and from whose condemnation he shrinks! To find that my friends could read my thoughts, to find that even strangers knew all about me, was at first more than I could bear, but since then I have learnt the supreme wisdom of it. Some people—and I was one—are only reached by shame. Pity, mercy, and forgiveness are in earth-life but words to them; but the moment they reach this land of looking-glasses, and find that nothing is or can be hidden, then they recognise their neglected, wasted past. They would fain hide their heads and sink into nothingness if by that they could blot out their shame."

But you were good to animals?

"Yes, but they never stood in my way. Let a man or woman stand in my path and bar the way I wished to go, and I had neither pity nor mercy. It has helped me that I had sympathy for animals, and even in my time of dire trouble and disgrace I had the comfort of their love. Oh! the divine compassion here is a thing to wonder at! My sufferings were never met by a jeering or unkind word; and so, having had mercy dealt out to me, I never feel that I have the right to withhold it even from the greatest sinner, and before the war commenced I worked chiefly in the grey mists of the lower worlds, where the unrepentant dwell in their dreary waiting. You remember, my waiting was in pitch darkness, but then my record was even worse than that of these poor souls. I still go to them; but my time is also given to the battlefield, and there I learn lessons of moral bravery which I shall never forget."

November 28th, 1915.

"I must tell you a little about the general life here. There is no worry connected with our houses; they are homes, and if those on earth could approach more nearly to our ideal, they would be homes more truly. We have rest, but no sleep. In the lower spheres I had at first to sleep a good deal, and I was told that was to recuperate after the accident which killed my earth-body; but when once the spirit-body has got into good working order, we do not need sleep any longer, for we get the recuperation by change of employment and short periods of rest. Many people, I know, think that a life without sleep must be terrible, but all depends upon the sort of life it is. Where every minute is full of interest, one does not feel the want of oblivion. It is the worries of life on earth, more than its work, which cause the necessity for sleep, to rest the wearied and worn brain, tired with trying to get order out of chaos, and to fit in conflicting claims which are perhaps impossible to reconcile. Then as to clothing: you know that we make our spirit robes by thought. We can then follow out our own individual fancy; and as there is no such thing as fashion here, we do not need to think what anyone else is wearing or will wear. I was always rather fond of bright colours, and I often make myself a yellow robe, but every little part must be carefully thought out, and so it does take some little time to make a garment even in this way. Our bodies, when we first come over, are much denser than

they become later, as we progress. We can still imagine that we suffer pain, and so the hospital sanatoria for reception of newly-arrived spirits who have been sick suffering in earth-life, are much on the same lines yours."

December 5th, 1915.

"I am going to tell you something about the people, the fellows, the soldiers and sailors, who came over and who we are helping. Some wake up at once after a short period of unconsciousness, and begin to gain knowledge as to progress. Others are dazed and stupid, and others again do not want to know: they only want to get back to earth again. All this makes various sorts of help necessary. What strikes me more and more as I go on is the different values ascribed to things here as opposed to the earth valuations. Virtues and vices wear such a very different aspect, and yet we know that virtue is not minimised nor vice condoned—it is only that we have not been able to weigh them properly on earth. You would not think that bad temper worse than a crime; yet it may be so, for the crime may have been a sudden impulse, and the bad temper has been the gradual growth of years, given way to without an attempt to check it; and it may cause more misery than an actual sin. So it is that things are judged in the spirit world more by their causes and results than by their apparent magnitude."

"The same rule applies to virtues. The amiable temper is looked upon in earth life as a desirable thing. Here it is not, if it leads to supineness, or to giving way where a firm stand should be taken. We have to learn to weigh and balance virtues and their opposites, and then we know whether it is best to console or exhort a penitent soul conscious of wrong-doing. Many, when they pass over, think they need no repentance, that their lives have been just ordinary—neither very good nor very bad; but some of them find that they had better have committed a sin, if urged thereto by love, than to have drifted through life without active part in it, a mere floating wreckage on the tide of events! And so I have been led to review my past life carefully, and I have come to the conclusion that, bad as it was, my greatest crime was not the worst one, but the innumerable small sins to which I gave myself up were really, in the sum-total, more harmful and more to be denounced."

December 12th, 1915.

"To-day I am going to write about atonement for past sins and errors. You know on earth you would have to make restitution if you had stolen from anyone, and wished to get the crime expiated. With us restitution has also to be made, but it cannot be done in exactly the same way as on earth. If we have when on earth by fraud gained possession of land belonging to another man who has since passed over to the spirit-world, he no longer wants land. What we can do is to influence another on the earth-plane who has committed a similar crime, and impress him to restore what he has unjustly taken. We can never atone to the persons on whom we have inflicted the injury. If they forgive us, it is out of their own forgiving nature; but the wrong endures for ever. We cannot make our deeds as if they had never been, and if all could learn this lesson, what a deterrent it would be! Then the vivisectors, though they may finally gain the love of the animals they have tortured, can never make up to them for the agonies they have endured. Others have bound up the gaping wounds; others have stilled the heartrending cries; others have tenderly nursed those who have been barbarously made diseased and suffering for the sake of so-called 'science.' The man who did the wrong knows that he can never atone. He must bear the anguish of remorse as long as there is any trace of his former sin in him. There will come a time when, purged and purified, he will be able to forget his past life on earth: when all will be harmony and peace in his mind; but not yet! Lifetimes may pass, and he may still be suffering the results of his inhumanity, and he may call in vain for oblivion!"

(To be continued.)

MESSAGE FROM W. T. STEAD.

FOR REMEMBRANCE DAY, 1921.*

TRAMP. TRAMP. TRAMP. . . .
To the end of all form of physical life.
TRAMP. TRAMP. TRAMP.
That is the keynote of earth life . . . TRAMP. TRAMP.

Casting your minds back to the commencement of the late Great War, what thrills you all had at the sound of the tramp, tramp, tramp of your boys', your soldiers' feet. How proud you all were, and how you exulted in the glory of victory to come and the honour to be won by your own particular khaki one.

TRAMP. TRAMP. TRAMP.
Think of to-day. What a change of sound! What a difference of heartbeat and of pride you have each of you as you tramp, tramp, tramp to pay honour to the dead.
The Dead. Your dead, but why dead?

Are they dead to you—all of you? All of these thousands and hundreds of thousands? Are they dead as a whole? Dead as individuals? You say, "Yes, killed in the war," but you know they were not killed in the war. They changed their state and you have changed your dress—that is the difference. You have put on your GRIEF clothes, they have cast off their WORK clothes. They are not dead.

Can you hear the tramp, tramp this moment of all those men, your men? You can, you know you can. You hear them now beside you. You hear their voices. You see their faces. Is memory only a thing dealing with the past? Is it passed? You each one know in your hearts. I say you know in your hearts that Harry comes to see you—that dear old Bill is round about the place quite a lot still. You've told your neighbours so! You know it and you know you know it, and yet to-day and all these days about this time you are sad—regretting that old Bill and Harry were killed in the war. I know you want them to be seen and you know they are with you although they are not seen, and yet you come here with hearts stupefied with grief. Instead of paying honour to them you come in the spirit of mourning your own loss—and call it honouring your own dead in spite of knowing that they are not dead.

Since the tramp of war began and since each individual changed his state by falling in the war, do you think they have individually lain dead? You know they haven't, and yet on your part what have you done, individually, to help them, to help yourselves and others?

Don't you hear the tramp, tramp—you people who know—don't you hear the tramp, tramp of the thousands who do not know? Why are you so deaf—so blind—so damnably selfish?

Your dead work hard for you. Why will you not work hard for them? You do not realise what disappointments you are to them. You know what a disappointment a child can be to its parents. You know the sting of that, too many of you know it. Can you, do you realise what the pain is to your dead who hear you tramp, tramp along the road of Make-Believe and Pretence? They suffer from your failure to realise them near you, from your total lack of understanding and sympathy. They suffer greatly from your terrible obstinacy and bigotry, and pathetic foolishness. You are so modern, so 1921, so up to all the arts and practices of others. But could you not turn a thought to yourselves, and say, "Perhaps I am in error. Perhaps my boys are really here—if so what do they think of my welcome—my welcome to my dead?" You know what they feel, but they think only with sorrow that you should be so unready to learn, so unable to grasp anything more than

the business which keeps you in comfort and enables you to buy these many flowers.

Waken up, all of you. Listen to the tramp, tramp of your soldiers, tramping in every house—one here, two there, four in another, and thousands in all. All tramping, tramping and in real glory this time, not your early war glory of polished up hate. That's what that glory was. This is not that. This is *Glory*. One word—Love. The tramp of lovers.

Oh, let my words be read. Take them home. Read them with your dearest—think of them. Be businesslike and give it a chance. Try it as a gamble. Not my words, but what I am talking about. Listen to it as a business deal . . . 'twill be your best business deal, my friends.

Your soldier dead have tramped along the road of Learning. They have rested

and learnt wisdom. Now let them help you—they want to—they can—but don't call them the DEAD. The dead are cold and have silent hearts. Do you think your Billie's heart is cold and still? You know it isn't. Then change your attitude—change your grief. A dear one, perhaps the dearest, has gone. You miss the touch, you miss the sight, but love is there still—a cord between you. Mourn not for his death. Be sorry he is not with you on earth, but thank God on your knees that your Billie is in a better, happier condition through his sacrifice, and is now near, very near you. Waiting to help you, wanting to prove to you that he is there. Open not only your hearts but your minds and be business-like and take a chance. Give him his chance to come to you. Think of him with thankfulness and pride that he has tramped to GLORY—to LOVE.

Be happier in the knowledge that love is all around you, waiting for you to receive it.

Listen this day and you will hear the tramp of your boy, your husband, your lover, he will come swinging along to meet you, to cheer you, and to help you. Be ready to understand and to receive him and so to help him.

Show him that you are holding the other end of the golden cord which binds you both, and all, and leads to

LOVE—through JESUS CHRIST.

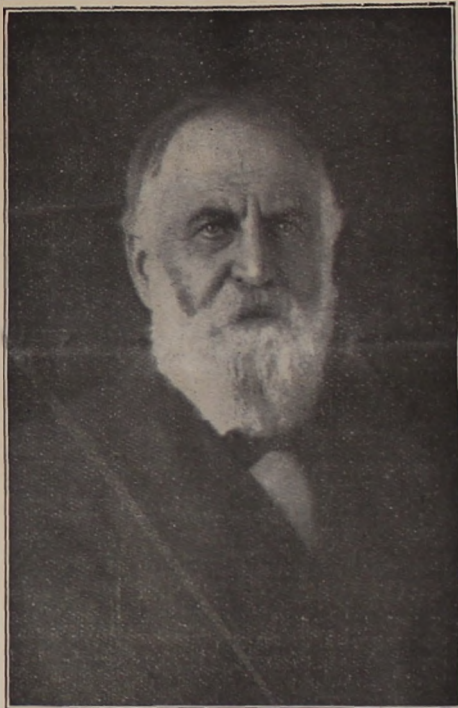
W. T. S.

(Given through automatic writing to E. P. W. and E. W. S. on the evening of November 3rd, 1921.)

MR. ROBERT KING AT THE BRITISH COLLEGE.

On Thursday, the 3rd inst., Mr. Robert King gave one of his illuminating addresses, the subject being "The Etheric Body." Mr. King distinguished between the astral or body of feelings and emotions and the etheric body, which is midway between the astral and the physical. He used the analogy of a vessel containing shot, sand, water and gas, to illustrate the inter-penetration of the grosser elements by the finer. The etheric body he divided into four layers—the chemical, the vital, the sense, and the memory layer—each of which had a very delicate and particular function to play in relation to physical well-being. This etheric body was a physical thing not a spiritual, and had its nexus to the physical body in the physical organ of the pituitary gland in the head. Physical and mental phenomena, through mediums, were largely the outcome of a freer use of this etheric body than was possible with the ordinary person. A most interesting discussion followed.

* This message, and the one given for Armistice Day last year, are published by Miss Stead in pamphlet form.



THE LATE W. T. STEAD.

HOW THE SOLDIERS COME BACK

THE STORY OF WILL LOWTON.

By the Rev. G. VALE OWEN.

When Will Lowton came to see me in October, 1918, he was cheerful enough. We sat in my study, talking about the other lads of the village who were on the various fronts. Like other home clergy during the war, I was a kind of general exchange for them. They enclosed letters to me, asking me to forward them to the chums whose addresses they did not know. They sent messages through me girding at some lad or other who had not replied to their last note. He had probably been moved from his old quarters; or he had lost the letter with the address to which the reply was to be sent. Perhaps he was in hospital, or had "got it in the neck." So I had to act as go-between and do what was necessary. When they came on leave these and similar matters had to be cleared up. I had all the information tabulated, and we straightened things out. That is what Will and I had been doing that morning.

I was just off on my rounds, so we walked to the top of the lane together. Then his whole demeanour changed. At we drew near the place of parting, he said: "Vicar, I have a feeling that I shall not come back this time."

I had heard that saying before. It was a frequent feeling they had when going back from leave. But in Will Lowton's case there was a difference. He had never been quite like that before. He was quiet and undisturbed, outwardly at least. But there was a certain something, a kind of reverence laid on a substratum of deep silence, which is hard to explain. He was always a thoughtful lad, but with a quiet humour which I had often felt would go far in his dealings with his men; for he had risen from the ranks to be Captain of his company.

Shortly after he had arrived in France the news came of his death during a charge. One more of the little band whom I had watched grow up from childhood had "got it in the neck."

So we altered the place of his name on our Prayer List, and put him among those "Within the Veil," as we called it, and carried on as usual with our prayers for him.

A few weeks later he came to me. It was a busy time with our little circle. We had among us at that time a trance sensitive. Through this lady's kind services, and also by automatic writing, we were able to keep in touch with these splendid lads after their passing. It was a great help to them, and no less a help to me and my family. It enabled us to get at their real selves in a way it had been impossible to do when they were in the flesh, on account of that reserve which is ever present when the talk turns on spiritual things and spiritual realms. They had broken through into that new life now, and found it real enough for natural and ordinary conversation. These talks with them enabled me to deal with their people at home here, in this world, in a way I could not otherwise have done. I cannot quite explain how that was; but I know it was so. Except in a few cases, I did not tell their people that their loved ones had come back to me. They would not have understood, and, in their bereavement, it was not a time to raise new and strange perplexities in their minds. But my knowledge helped me in rather strange ways to get home with a degree of comfort and conviction which was very real.

Will Lowton came to us one evening. Controlling the

medium, he stood up and gave the salute; but he could not manage to give us his name. So I fetched a Parish Magazine and read out to him the Prayer List. When I came to his own name he cried out, "That's it."

Then we had a talk together; after which he once again saluted and left.

He came several times after that, and told us how he met his death, and a lot more details unknown to his family and friends. But he was much worried about the lads whom he had met in the Spirit Land, many of whom were very unhappy. I suggested that he should try to come to his old Church and join in the service there. It might be he would get both comfort and strength for his work there among his spirit friends. He jumped at the suggestion, and asked whether he might receive the Holy Communion when he came. "Certainly," I replied; although exactly how he was going to manage it I had no very clear idea.

However, I left him to the "watchers" on his side of the Veil. I felt they would be able to deal with the matter in some way. I was not wrong. He came again and told me about it. He said it was a rather wonderful experience. He had never quite understood the reality of that Service before. And he added what pleased me more, that he had brought with him other spirits from the battle-field, among whom were some of his own Orford friends. The Armistice had now taken place, but, out there in France, fighting was still going on, he told me, between our own soldiers who had passed over and their late enemies. They could not divest themselves yet of the old hatred they had felt for each other when in the flesh. So he and other kindred souls were engaged in trying to lure them away from the dreadful conditions hanging about the scene of the late conflict in France and Belgium. Some of these they had managed to bring with them to Church, and there they joined in the service together, so far as their disturbed feelings would permit.

Knowing this, I always kept them in mind, and, as I read such passages as the Absolution and "Comfortable Words" in the Communion Service, I mentally directed them at this invisible congregation. I knew that the incarnate worshippers would hear the words, but it seemed as if an extra push was probably required to get them through to the others. They did get through, as I was told later on. I am afraid all this will seem a bit "Churchy"; but we have to use what means we have at hand and are familiar with; and these are mine. I have grown into them.

These spirit lads have been seen from time to time in Church, by various clairvoyant people. So they must be getting some help still. They continue to bring others with them, too. Our village congregation are very hearty folk. They let themselves go; especially on the hymns. We should hesitate to tackle oratorio. But we know how to "make a joyful noise," such a noise as those dear lads used to love. Perhaps that is why they still come. And our noise may be the more joyful in consequence of the presence of this invisible congregation. I rather think it has something to do with it. Don't you?

"SEEING THE AURA."

Dr. J. Barker Smith writes (November 4th, 1921):—

I have read what your correspondents have said with interest (pp. 705 and 711). In "The Medical Press" of the 2nd inst. I have advised readers not to use Fehling's copper solution as the equivalent of the Kilner Dicyanin screens. For I am left after a month with a blue spectrum which gives a blue halo to objects, not the aura, although it seems to add to the effect of the phenomenon of glistening particles. I have asked my medical colleague how far this phenomenon, which no doubt arises from particles in or about the eyeball, can be regarded as a demonstration of the radio-activity within the whole body.

Mr. MacIntyre is no doubt right in stating the phenomenon is visible without any Auric screen; it may relate to the ultimate products of food metabolism. Food fuel combustion by the body, after all, is not comparable to food combustion in a calorimeter.

TRUTH OR REPOSE.—God offers to every mind its choice between truth and repose. Take which you please—you can never have both. . . . He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets—most likely his father's. He in whom love of truth predominates will keep himself aloof from all moorings, and afloat. He will abstain from dogmatism, and recognise all the opposite negations, between which, as walls, his being is swung. He submits to the inconvenience, suspense, and imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of his being.—EMERSON.

PICTURES OF THE "INNER LIFE."—Miss A. S. Patterson, of Wellesley, U.S.A., is showing, at the British College, from November 7th to November 26th, a series of pictures which deal in a remarkable way with the journey of the soul in its expanding consciousness, both in and out of the body. The beauty of colour and line, and the effect produced of wonderful sweeps of space in the paintings, are as fine as anything yet seen in this kind of inspirational art, and have much to teach students of psychic law. Miss E. Power also shows a most interesting group of drawings of Nature Spirits and Music Forms. All interested are heartily invited.

THE DAY OF REMEMBRANCE.

A MESSAGE FROM THE VALE OF COMRADES.

(Communicated through a Medium.)

The tempest of battle had stilled. The din had ceased. And then came a great and noble thought from those who had passed on and who had wished that comfort should be given to their loved ones.

The form of a warrior rests in the dark sombre vault of a large chilly building. Yet a glorious light of trustful love shines full upon it.

THE MESSAGE.

Strife was raging. Hearts were being torn open. Loved ones were being sacrificed, as it was thought, and, as it is said, "to leave the beautiful world only to be plunged into darkness."

On the Day when one and all should realise what trust means we are going to help you to gain a lighter and more truthful knowledge of the so-called "plunge into darkness." Listen to those who appear to have left you! Trust in the Supreme! Realise, or try to realise, that although "dead to the world," *still we are living with you!* Until loved ones realise and know that there is no "death," no end, the nation cannot be at rest, at peace.

Take into your hearts and minds the Flower of Remembrance—your rosemary—and the Flower of Consolation—your scarlet poppy. Remember that the boys—and girls—who fell in the fight for a great cause are now struggling, with the help of Unseen Comrades (who have fallen in battles of times long past) for an even greater thing—to bring forth and make clear the Message that while you think of us as dead *we are living amongst you.*

Have faith in us and turn your thoughts away from the dark earth into which you placed our forms! Lift your minds to where we live in a Land of Flowers—in a Land of Love and Light!

Some of us are helped by you on earth, for you let us help you. Others are hindered by lack of trust on the part of their dear ones. Some are going through their work softly and happily. Others are having to struggle, wandering far, until helped by love and light from the world they have left.

Let the Flower of Consolation breathe its message of brightness to you! Console yourselves with the thought that we are happy! That although we are, as you think, "gone to rest," that rest, that sleep, is but a lighter and lovelier performance of the duties that are ours.

When taken so suddenly you thought we were not fitted for our journey. That *we* have had to make right, and with help, strength and guidance from The Unseen we have journeyed to our home.

While my form, lying in the grave, is looked down upon by you with sorrow, with tears, lift up your souls to those you love and think of them as with you! Let the tears you shed be tears of gladness, tears of joy!

The Flowers of Remembrance and of Consolation will then help us all, for we shall be comforted by the knowledge that you remember *we still live* and you will be consoled by the assurance that we live with you.

Soft pealing notes of heavenly music ran through and interwove themselves with the message, which ended with triumphant trumpet-like chords that seemed to rend the air.

A tall dark boy says he is one of four and all are now living with him. He is anxious to see his mother. He is anxious for his friends to know how happy he and his brothers are. He wants them to know that although two were maliciously killed and their bodies buried in a heap, the other two entered the Vale from a sick bed. He wants his mother to know that her real boys are still living a life, and after going through temptations and trials they sometimes find themselves at rest. Then they are sent out again on missions, and probably temptations and trials will come

again and so on. They have to fight their way through and win the day.

A GLIMPSE OF THE VALE OF THE COMRADES.

How hilly it all is. Up and down grassy slopes. Trees are dotted here and there. A stream is running quite down into the valley. Lovely flowers are growing profusely on all these slopes. As far as I can see are wide stretches of this beautiful land—of tiny hills, or gentle grassy slopes. There is no breeze to disturb the perfect stillness, not a sound anywhere; the freshness is lovely, the light is perfect. Still I wander on. It is just the same. I can now hear the little stream, gracefully flowing along, bubbling over the stones. As I go farther, there is a slight breeze coming along with me. It gets still lighter. There is a lovely bank or "cloud" of light in front of me. Oh! how perfect! What can it be over there? A wide stretch of land, a gorgeous place like a palace. How beautifully it is lighted. (A voice: "It is the sunshine lighting it.") Oh, how lovely! I can hear soft voices and some wonderful music—gentle, flowing melody. There are men and women grouped together. How lovely their faces look! How they smile!

(A voice: "Yet they are carrying other people's burdens. They are fighting for Right and Faith. They are fighting for One alone. They are comrades who fought side by side, who fell before they were called, whose minds were only bent on saving their country; who clamoured not for wealth, not for big names, but that their loved ones might be saved. They came to us in agony and now they are making full atonement for anything they may have done amiss. They are linking together others as they are linked together.")

ANOTHER GLIMPSE OF THE VALE.

I see no one speaking to me, but the voice continues: "You are to take a lovely little message." Oh, there are crowds and crowds of boys, but they are happy and I am ever so close to them. I am gradually getting nearer and nearer. Everything is so still. I must have been here a long time. Music is playing softly. I am still going into the Vale. How lovely the light! (A voice, "Do you find it too light?") No. Whose is that voice? Now I am amongst a group of boys and I am just one of the crowd. I am sitting on the edge of a slope and they are all around me. Their faces are lovely. "No, I am not a little dove. I am just one of you." Have I brought you messages? Why do you say that? Messages are written all over me. You are working hard and you are getting such a lot of pleasure out of it? Do you not live in this world of pleasure? Is it not all pleasure? Yes. You find it all pleasure to keep the flag flying? What flag are you flying? The Flag of Faith!

They have all left me but one. He has a fine face. You are away from your mother and sister? But only for a little while? You came here very tired? Did you come alone? Yes. You fell from a tree (in some sniping affair) and then you came through a dark, dark valley, but very soon light came and someone seemed to lift you along. For "times and times" you were wandering on through the darkness and then through the lighter part, until at last you were bathed in this beautiful light and sunshine. You were surrounded by faith. Will I put a little message "under my wing"? That is a strange way of expressing it. You wish me to take the message back to some mother and sister so that they may know their boys are living and working for Faith.

"PSYCHE" AND "MERCURY."

earth-body—of his finding that he has not escaped his troubles, but has added to them moral responsibilities which increase the difficulties of outworking his own salvation, apart from the limitations which surround him "over there," when he attempts reparation for wrongs committed by him against others.

"WHAT IS THE REAL WORLD?"—We regret that the concluding sentences of the penultimate paragraph of Mr. Tarr's article last week (p. 715) are barely intelligible as printed. They should read: "Yet there is a constant interchange and progression of individuals and communities, an infinity [not "affinity"] of degrees of expression and perception of reality. As in the wonderful phenomenon of materialisation a solid, living human being appears out of apparently empty space, so in the higher worlds," etc.

SPIRITUALISM AS A DETERRENT TO SUICIDES.

Mr. Leigh Hunt (Dollis Hill) writes:—

Is it not the opportune moment for some authoritative pronouncement to be made by prominent Spiritualists of the tremendous moral deterrent which a true and comprehending knowledge of Spiritualism should give to those unfortunate beings who contemplate suicide as a "way out" of their troubles? I am, of course, aware that many writers have, from time to time, referred to the matter, and have sought to emphasise the teachings of Spiritualism in that direction; but the times surely call for a forceful and pregnant statement conveying some clear idea of the terrible wate of the suicide after he has forcibly freed himself of his

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TWO SOLDIERS MEET.

FROM THE VALE OWEN SCRIPT.*

Communicated to The Rev. G. Vale Owen, December 7th, 1917.

OUT of the gloom which hovers over the earth sphere, and through which those who would come to you from these brighter realms must penetrate, emerges continually a stream of people.

We speak now not of such as fail to realise their high destiny but of those who, arriving to understand and fathom the meaning of Being, and of their part and lot in it, have shaped their earthly course by the compass of His love.

So they come higher somewhat prepared for the righting of what has seemed to be wrong and with trust in those who have helped to guide their steps.

This much surely. And yet few there be, or almost none at all, who do not lift their eyelids in surprise and wonder at the greater beauty and serenity of peace which is to their imagining as the living person is to the picture.

Yes, I can well believe all of it. But could you, please, give me a specimen instance of it? Something individual and definite, I mean.

Among so many it is hard to choose. Yes, we will tell you of one of those who came here lately.

It is not of the duties of our band at the present stage to go near the border and bring those who come over to their proper places. But we are ever in touch with those whose business it is to do this and their experience is for us to draw upon.

THE GREAT WALL.

He was a youth who came through the Wall but lately and was laid on the grass land by the roadside.

Would you mind explaining what you mean by the wall?

In your world of matter a wall is, we will say, of stone or brick. The stone of which the wall is builded is not solid in the sense of being coagulate absolutely. Every particle of which the stone is made up is in motion, as your science has but recently found. And the particles themselves are also constituted of denser motion than the ether, as you call that element in which they float.

Motion is consequent on will, and will is set in action by personality. It therefore results in this: a person or group of persons concentrate their will on the ether, which is set in vibration, and out of that vibration particles are the resultant.

These also, by the operation of the will of other groups—hierarchies, if you will—cohere in more or less dense formation, and the result is water or stone, or wood.

Every kind of matter therefore is but an outer manifestation of personality, and varied in composition and density according to the order of the personality, acting singly or in concert.

HOW IT IS FORMED.

Here there obtains a system of operative law very like this we have detailed to you as obtaining between the spiritual realms and your economy of matter. The wall we spoke of is produced and sustained in position by will-power operative in the sphere of earth.

This is met on this side by the will-power operative in the spheres above the earth, and, being beaten back, it becomes condensed and welded into a wall of thickness and substance quite palpable to us but which to you is recognisable only as a mental state of impenetrable density, and of which you speak of as a "cloud of perplexity" or some such like name.

When we say it is produced by the wills of you on earth, we speak in a literal sense of the creative faculty of spirit. All spirit is creative, and you in the flesh are each a focus-point of the Spirit Universal, even as we.

This cloud of vapour, therefore, which comes against our Boundary from earth is of spirit creation, even as that which proceeds against it continuously from these higher Realms, and keeps it constantly in its own place.

It is not a difference in nature or kind but only in degree. It is the meeting of the higher and the lower and, as one or other rises or falls in intensity, so is that wall produced forward or thrust back earthward. But it is fairly constant to its place and is never found far away from its mean position.

You set us a task, friend, by your question. It was to tell you in earth wording of one of those matters which are still ahead of science, as you understand the term among

you to-day. Some day, when your science has enlarged its borders hitherward, someone of yourselves will be able perchance, with words more familiar to you, to make plain more easily what we have found it hard to set down.

I think I catch the general drift of it. Thank you for your effort anyway.

FIRST QUERY ON AWAKENING.

So they found him [the youth] lying on the turf near the gateway through which he had entered; borne of those who had brought him hither.

Soon he opened his eyes and looked around him in much wonder, and when he had accustomed his sight to the new light he was able to see those who had come to lead him on the second stage of his journey to his new home.

His first question was a quaint one. He asked them: "What about my kit, please? Have I lost it?"

One of them who led the others replied: "Yes, my boy, I fear you have; but we can give you other and better kit in its place."

He was about to reply when he noticed the aspect of the landscape and said: "But who brought me here? I don't remember this country. It was not like this when I was hit." Then his eyes opened wider and he asked in a whisper: "Say, Sir, have I gone West?"

"That's what it is, my boy," was the answer, "you have 'gone West'; but not many realise that fact so soon. We have watched you all the while, watched you grow up, and in your office, and in your training-camp, and in your work in the Army till you were hit, and we know you have tried to do what you felt to be right. Not always, but on the whole you have taken the higher way, and now we will show you your home."

"GOING WEST."

He was silent for a time, and then said: "Can I ask questions, or is it against rule?"

"No, ask your questions. We are here to answer them."

"Well, then, was it you, sir, who came to me one night on sentry and spoke to me about going west?"

"No, it was not any of us here. That one is waiting for you a little farther up the road there. If you are strong enough we will take you to him. Try to rise and see if you can walk."

He arose quickly and stood to attention, from the habit he had formed, and the leader smiled and said: "My dear boy, all that is past. Discipline here is quite different from that which you have known hitherto. Count us as your friends and come along with us now. Commands you will be given, and you will obey; but not yet awhile. When that comes to pass such commands will be given by those who are higher than we, and you will obey them, not from fear of reprimand, but out of the greatness of your love."

He simply said, "Thank you, sir," and went forward with them, silent and in deep meditation.

They ascended the roadway and passed over the brow of a hill, on the other side of which was a coppice of very large and beautiful trees, with flowers growing by the roadside, and many birds singing amidst the green-gold foliage.

HIS COMRADE'S GREETING.

And on a mound there sat another young man, who rose as they approached him. He came towards the group, and, going up to the young soldier, put his arm around his shoulders, and walked behind him in silence, the other keeping silent also.

Suddenly the young soldier stopped and, removing the arm of the other, turned and looked at him intently. Then a smile suffused his face, and he took both his hands in his own, and said: "Why, Charlie, who would have thought of this? Then, you didn't manage it after all."

"No, Jock, I didn't, thank God. I went west that night, and afterwards they let me come and stay with you. I went with you pretty well everywhere, and did what I could for your comfort. Then they told me you would soon be coming over here. Well, I thought that you ought to

* From "The Ministry of Heaven," Vol. III. of "The Life Beyond the Veil" By the Rev. G. Vale Owen. Published by Thornton Butterworth.

know; I remembered what you had said to me when you tried to get me out of it, and back to the lines again, after I had got it in the neck. And so I waited till you were quiet, and by yourself, and then I tried all I could. I knew afterwards that I had managed to make you see me, and partly hear what I had said to you about your coming west."

"Ah, yes, it's 'coming west' now, not 'going,' isn't it?"

"That's the size of it, old fellow. And now I can thank you for what you tried to do for me that day."

So these two friends went on ahead of the rest, who slowed their pace so that this might be so, and, in homely language such as their wont had been, made their friendship for each other articulate.

LANGUAGE OF THE TRENCHES.

Now we have chosen this incident in particular to show you several things, among them, these:

No kind act is ever passed by without note in these spheres. The one who does the act is always thanked here by the one to whom the benefit has been done.

Those who come over still use the language and manner of earthly speech. Some of you would be greatly shocked to hear the rather forcible phrases which drop from the lips of spirits when first they meet their friends of earth. I speak now more especially of the soldiers who have fought in the war, as these two had done.

Rank here keeps pace with true inner worthiness, and is affected not in the least either by earthly rank or by early education. Of these two, the one who came over first had been a labourer before enlistment, and of poor parentage. The other had come of a family not poor in worldly affairs, and had for some years been in an office of business in preparation for a responsible position in his uncle's house.

Their respective status was not of much account when the one had led the other wounded away from the enemy trenches. Here it was of no account at all.

So do friends meet here and begin their onward way. For they who are faithful in their duties of earth are made welcome when they come hither into these fields of beauty and rest, where no sound of war is heard, nor wounds nor pain can penetrate.

MR. JAMES DOUGLAS AND SPIRIT PHOTOGRAPHY.

Mr. James Douglas's article in the last issue of the "Sunday Express" is a model of restraint and of fair and frank treatment of a hotly-disputed subject. On a plate signed by himself, and on which appear the figures of Sir Arthur Conan Doyle and himself, he obtained the distinct picture of a human face showing well above the heads of the two sitters. Any possibility of trickery appeared to him to have been ruled out by the conditions under which the experiment was conducted.

His concluding observation summarises the net result of his investigation of psychic photography so far:—

"At this stage of my inquiry I will only say that if spirit photography can be proved to be genuine it will be a conclusive answer to the riddle I am trying to solve."

Two reflections occur to us at this point. First, that the genuineness of the results in what is called spirit photography does not in itself prove human survival, unless they are accompanied also by evidences of intelligent action in producing them. Those evidences we have had in a considerable measure, so that both propositions are proved for us.

Second, we would direct Mr. Douglas's attention to the fact that psychic photography does not rest entirely on the results obtained by Mr. Hope or other public mediums. Much the same effects have been and are being obtained by private experimenters in their own homes. One specific and undoubted instance would, of course, be enough to prove the case. But it is well to have regard to the collateral evidence and testimony.

Finally, assuming, as we do, the actual existence of human beings in a supermundane region—spirits, in short—we use imagination in considering that they, too, have their difficulties, and are proceeding by laborious experiments—feeling their way, so to speak. We recall Sir Oliver Lodge's simile of the tunnel. Each side is tunnelling its way to the other, and in the meantime communication is kept up by signals more or less imperfect. The signals to-day are certainly growing louder, "nearer, clearer," and as regards materialism, "deadlier than before!"

TRANSITION OF MR. WALTER HOWELL.—Mr. Chas. Watson (Handsworth, Birmingham) informs us of the transition, at his home at Handsworth, of Mr. Walter Howell, another of the Old Guard of Spiritualism. He was unwell on returning from a lecturing engagement in Yorkshire on the 1st inst., and subsequently became much worse, passing calmly away three days later. Mr. Watson writes of him: "A kindly and peaceful soul, yet a doughty fighter in the cause of truth, he will always be remembered by all old-time Spiritualists who had the honour of his friendship." We understand that Mr. E. W. Oaten conducted the funeral service, at Birmingham, last Wednesday.

Library of Congress 1921 RAYS AND REFLECTIONS.

Writing in the "Referee," "Dagonet," whose other name is Mr. G. R. Sims, says that one night he took with him to bed Conan Doyle's "Wanderings of a Spiritualist," and read it until one o'clock a.m. Oddly enough, he refrains from making any fun of it. Are his powers of frivolity waning, or—? I wonder.

The ignorance and apathy of the public on certain questions are frequently denounced by reformers. Nowadays the public mind is being gradually lashed into action by the tribulations of the time. But if it is to remain ignorant, then it had better remain inert also, for, as a great sage of the past wrote, "There is nothing more frightful than ignorance in action." It is because the L.S.A. seeks to do its part in combating this ignorance that it has started the various classes for instruction in psychical matters, advertised in another column.

There still reach us occasionally complaints regarding some Spiritualistic services. The speaker is incompetent, the singing is wretched, the arrangements are vile, and so on. But could not some of the people who complain lend a hand to improve matters? Very often a great deal too much work falls upon one or two self-sacrificing people, who suffer not only from lack of means but from lack of efficient helpers.

Still, things are very much better than they were. I remember one of the old pioneer workers who had to undertake many rôles. He had to be his own manager, lecturer, and general factotum. He was hotel-keeper, editor, author, publisher. If he gave a lantern lecture, he made his own lantern slides for it. At home he did his own repairs, for he was something of a builder. His case was rather a typical one. It is impossible for one man to be equally efficient in several things. It is to his credit if he tackles all the forms of work that have to be done without assistance.

There is a story of a company of strolling players who were not able to afford an orchestra. It was necessary, in one play, that the hero should die to "slow music," and it is recorded that in the death scene the actor who played the part of the dying man accompanied himself on the clarinet! That was heroism indeed. I have known some of the old workers who, in like circumstances, would have done the same thing.

Someone tells me that the spirit of Dickens appears to hover over the pages of LIGHT. It may well be. One meets so many Dickens' characters amongst the followers of the Spiritualist movement. We have our Pickwicks—I know at least one—Micawbers, Chadbands, and Bounderbys. I occasionally meet Little Dorrit, Steerforth, Agnes, Nicholas Nickleby, Joe Gargery, John Browdie, Tom Pinch, and others from the Dickens portrait gallery. Also, we have a Mark Tapley or two. We could do with more of him.

Dickens, it is said, was a Spiritualist. The people who say that have apparently not read some of his scathing indictments of Spiritualism as it presented itself to him in his own day. Did they ever read his description of a train journey with a "spirit rapper," who translated the bumps of the train into "spirit messages" from Plato and other noble minds? One of the "messages" ran, "A bird in the hand is worth two in the bush." Dickens says that he pointed out that the last word of the message should be "bush." But the spirit rapper would have none of it. The message was too sacred to be tampered with. The spirit had said "bosh," and "bosh" it must remain! There was much justification for the satire in Dickens's time, and there are still some unwholesome vestiges of the old foolish credulity to be cleared away.

D. G.

SPIRITUALISM AND RELIGION.—Dr. Stanton Coit, we are told, lamented, at a recent meeting of the Second Conference of Modern Religious Thinkers, that no progress had been made in religious thought during the past thirty years, and instanced the Ethical Church, the Positive Church, and Spiritualism. Such a statement appears to us at variance with the facts on the general issue, for the changes now going on in religious ideas are clearly apparent to most of us. As to Spiritualism, which he instanced, we cannot see how this can be adduced as any criterion, as it is not a religion but rather a movement with both religious and scientific implications. As Miss Scatcherd said at Croydon the other day, Spiritualism is a sort of Religion of Science and Science of Religion, rapidly transforming both and leading to a union between them.

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THE POWER OF THE SILENCE.

WAR AND ITS AFTERMATH.

The mind which can reason from cause to effect, or from effect to cause, can trace out with ease the train of events which led up to the War, its great and dismal aftermath, and that rite, tiny in itself, yet tremendous in its meaning, which we call the Two Minutes' Silence.

Let us start, since we must begin somewhere, with that particular intellectual analysis of the Scriptures which took its rise in the last century, when faith in the sacred records began to wane as a result of the discovery that they contained certain obvious mistakes, quite natural in any document which, however divinely inspired, had to be expressed in human language under human limitations of knowledge. Observation of these mistakes led to the conclusion that a critical investigation of the Biblical record might lead to the discovery of many more. Very naturally the plodding and analytical Teutonic mind was to the fore in these inquiries. It was not a creative or imaginative mind, and it set out to deal with things spiritual—of which, generally speaking, it had no gummering idea—and of things psychical—of which it had no knowledge whatever—along the lines of purely physical fact and purely logical reasoning. In this task it was aided by other minds in other nations equally equipped or equally disabled for the task by the same qualities or absence of qualities. It was generally gathered that the miracles of the New Testament were matters of legend or superstition; that the story of Jesus of Nazareth was exceedingly doubtful. He was represented as a good but fanatical teacher who, with his disciples, was doubtless the victim of hallucinations. Paul on the road to Damascus (it seemed) must have had an epileptic fit or a sun-stroke, giving rise to his illusions of hearing and seeing Divine manifestations.

No need to do more than touch on these things. They are familiar to students of Biblical criticism. Many ministers of the Church studied the matter with mixed feelings. Some of them found their faith in their sacred records sorely disturbed, and were inclined to recede from the literalism of Scripture to certain transcendental positions. It was all very perplexing, because the evidences for human survival had been made to rest solely on the resurrection of Jesus, and when the critics got to work on the Resurrection story they showed how utterly incredible the whole thing was. There were no scholars of the type of Dr. Ellis Powell in those days to point out how wonderfully the Greek text confirmed the record in the light of knowledge obtained through psychic science to-day, and how the artless writers of the Gospel narratives of the life and death of Jesus had borne unconscious testimony to the truth of their own stories by setting down with great particularity certain incredible things and the manner of their happening. These things, as we know to-day, coincide so closely with what actually happens in psychic experimentation that we find the narratives generally true and accept them. But this is by the way.

The arm of the Church was palsied. Its reliance on physical fact and written record was substantially weakened. It could not arrest the materialism of the age in which Intellect rode triumphant, with its message that Life was a phenomenal accident, that the survival of the fittest meant that the fittest were the physically strongest, the most intellectually acute. What else could be the warrant for existence of lumps of animated mud produced by the blind machinery of a blind Cosmos?

War being obviously the only way to settle any great quarrel in these conditions, we got the Great War. Thousands upon thousands of good and true men, spiritually awakened enough to loathe such doctrines, were engaged on both sides. For them it was a horrible necessity. Yes, we had the Great War, and during its terrible course the spectacle of multitudes of bereaved fathers, mothers, wives, sweethearts, sons and daughters seeking consolation and finding none. The Churches had no message, nor had Science and Philosophy.

Such information as could be gathered concerning the fate of the dead came from "unofficial" sources, very much under the ban of censure. Many people, mostly humble and simple, had the knowledge and gave it forth. It was classed generally and roughly under the head of Spiritualism, and suffered accordingly. When the cabin boy in the old story gave the correct interpretation of a mysterious sound at sea which the captain and his officers mistakenly attributed to a ship in distress he received a cuff on the head for daring to be wiser than his betters. That little story gives the history of Spiritualism in epitome.

The Great War brought a Great Tribulation. The world which had previously shelved consideration of the Problem of Death now found itself faced by the Mystery of Life. That the Mystery of Life includes also the Problem of Death, has not yet dawned on the general mind. The great Vision of Life has yet to be unfolded.

But deep in the soul of humanity are pulsations and tremblings. The truth which could not penetrate its head is reaching its heart. All the findings of the sceptics and the critics have not killed out its reverence, and if it salutes the memory of the dead as of those who have gone into silence and the dark, still it shows the dim sense of eternity, and into reverent and waiting souls strange and beautiful secrets may be born. That a whole nation shall be still and silent if but for two brief minutes has in it the promise of greater things. Many splendid achievements for the future happiness of a pain-ridden world are being wrought out with much crying of voices and the din of machinery. These are preparing those chambers of the soul that shall yet hold the gifts that are wrought in the rich silences. To these ends have tended all the forces that made for war, destruction, bereavement, poverty. But all the ways lead to the same goal. That goal is Life, endless and inextinguishable.

Great is the power of the silence, for it is in stillness that Life works its chief miracles. The old words come back to us to-day full of richer and newer meaning: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

THE MESSAGE.

We lie in no "popped sleep,"
 For lo, we have risen again;
 Grieving we see you weep,
 And seek to tell you in vain.

Here, we have life anew—
 How can we tell you so?
 Only by aid of the few
 Men and women who know.

Sleep? It is *you* who sleep,
 Waken, and know it true:
 So long as your grief you keep
 For us, we must grieve for you.

LUCIUS.

FROM THE LIGHTHOUSE WINDOW.

It is announced in the newspapers that Lady Glenconner is to marry Viscount Grey of Falloden.

Soon after the appearance of Lady Glenconner's book, "The Earthen Vessel," in January last, we reproduced the statement made therein by Mrs. Osborne Leonard with regard to her mediumship, "I am much better and stronger in health since I developed than I was before." We find similar testimony in "Dr. Beale," by E. M. S. (J. M. Watkins), just issued, being a continuation of the wonderful healing experiences related in the same author's book, "One Thing I Know." Speaking of the medium concerned, Miss Rose, the author says, "Her health has steadily improved since I first knew her: her mentality is stronger, her will power more developed, and she is a stronger character in every way." We offer this evidence to our critics. We hope shortly to refer more fully to this interesting book.

E. M. S. relates a case of a friend who obtained a psychic "extra" of her brother, who was living on earth, separated from her by a considerable distance, and she afterwards learned that he had known nothing of the occurrence. The author adds, "This incident seems to contradict the theory that these forms must necessarily materialise before they can be reproduced on a photographic plate."

Poor Mumler, in the 'sixties, came to grief over this problem. His spirit photographs had been endorsed by open-minded investigators, who had put him to the strictest tests. But when he produced an "extra" of a person living on earth, even these supporters had to admit sorrowfully that he had resorted to fraud. Since that day the phenomenon has occurred a number of times.

The truth or otherwise of psychic photography should be exercising many minds as the result of the widely advertised article by Mr. James Douglas in the "Sunday Express" (November 6th) entitled, "Is Spirit Photography Genuine?" Mr. Douglas describes and gives an illustration of the photograph of himself and Sir Arthur Conan Doyle, with a psychic "extra," obtained through Mr. Hope and Mrs. Buxton. He says, "The mystery seems to me unfathomable, and I do not pretend to have fathomed it." He invites any expert in photography who claims to be able to produce a photo like Mr. Hope's to do so under the conditions of his (Mr. Douglas's) experiment. "If he can produce such a photo by a normal process, then it will be necessary to consider whether Mr. Hope should be invited to submit to a stricter test than I was able to impose—that is to say, a test which would be absolute."

The Bishop of Kensington, in the course of an address at Nottingham on October 28th on Christian Healing, said that it was part of the mission of the Church to heal the sick. There could be no doubt about that in the mind of anyone who accepted the message of Christ. For centuries the Church had almost entirely ignored this subject, and in all probability that was one of the reasons why the Church had been so weak. The Church would not have been given a mission unless, at the same time, power had been given to carry the mission on.

The Bishop reminded his hearers that the Lambeth Conference had urged upon the clergy to be the leaders of their people in this work and to engage in the many-sided enterprise of prayer so that the corporate faith of the Church might be renewed, and that the gifts of the Holy Spirit might be more manifest in the lives of Christian men and women and that so the power of Christ to heal might be recognised. "We do believe that the power of Christ exists and that the power is there to-day, to be realised as it was realised when He was on earth, when we co-operate with Him," said the Bishop in a closing sentence.

Dr. Ellis Powell contributed to the "Daily Express" (November 4th) a communication he had received from a Welsh clairvoyant prior to the trial for murder of the boy, Harold Jones. The clairvoyant stated that the spirit of the little girl had appeared to her and had indicated that the boy was guilty of the crime to which he afterwards confessed. Dr. Powell remarks, "This is not a case of wisdom after the event."

In connection with a recent tragedy at Streatham, much publicity was given to the fact that some of the victims were said to be Spiritualists. This caused Sir Arthur Conan Doyle to utter a protest. In a letter to the "Daily Express" he said that as many thousands in this country professed a belief in Spiritualism, there must be weaklings among them. This particular case, he added, showed no connection between

the belief of the parties concerned and the deed which was pathetic rather than wicked.

The "Star," in its notice of the death of Mr. H. B. Marriott Watson (announced in our last issue), recalls the fact that the novelist, in 1919, in a contribution to a newspaper correspondence, declared his belief in Spiritualism. "I can speak," he wrote, "as one who was for more than 25 years a hard-shell agnostic, but whom the careful and prolonged study of the phenomena at last converted. My faith rests on a solid base of ascertained facts."

The statement by Dr. Barker Smith (p. 689) that a Swedish scientist has succeeded in photographing the aura has excited great interest, and further details are awaited. Dr. Kilner, in his book, "The Human Atmosphere," wrote: "Occasionally the aura has been photographed to a slight extent, but not by any means satisfactorily, nor have the necessary conditions for obtaining the impression been determined." He added: "Nevertheless, I am certain that a photographic picture of the size, shape and condition of the human aura is not only possible but will shortly be made, thus enabling the aura to become a still greater assistance in medical diagnosis."

Evidence of the great amount of work covered by Dr. James Hyslop has been seen in the appearance from time to time since his death of many articles and reviews written by him. One of his articles appears in the current issue of "Psyche," and in the October number of the journal of the American Society for Psychical Research are to be found the last of the book reviews to be printed from his pen, twenty-two in number.

Among the reviews Dr. Hyslop left is a laudatory notice of Mr. Horace Leaf's book, "What is this Spiritualism?" He says, "It is a very sensible production, and shows unusual intelligence for a Spiritualist, as the term is understood here in the United States. . . . It is a good book, and might be read with interest even by scientific sceptics. But that class is so saturated with the belief that no one is competent to discuss the subject but disbelievers, that the book will probably limit its influence to open-minded people."

Dean Inge, addressing a Men's Meeting at Christ Church, Westminster, on Sunday afternoon last, spoke of the discarded belief in hell. "I know that anyone who wants to be popular thinks of hell as something entirely discarded. The good-natured belief that all will be saved if they give God time enough is not to be found in the New Testament. There can be no firm belief in heaven unless there is also a belief in final rejection, whatever that may be. I do not want you to believe in tortures, but in finally losing that which God intended us to gain."

The Dean, apparently finding it impossible to keep away from the subject that is now in all men's minds, had one of his customary jibes at Spiritualism. He said: "The theories of our modern necromancers and Spiritualists have no religious value. I do not believe that they are true, and if they are they are no substitute for the blessed hope of everlasting life." Surely the Dean should know that human survival and eternal life are quite different things, and that one is not regarded by intelligent Spiritualists as a substitute for the other. We do not confuse psychical facts with spiritual verities.

At a meeting of the Society for Psychical Research, held on October 27th, Mrs. Salter, Editor of the Proceedings, read a report on the recent Congress at Copenhagen, at which fourteen countries were represented and four languages used. The absence of an interpreter, the short time (half an hour) allowed to each paper, and the large number of papers accepted, were, the report stated, defects which it was hoped future Congresses would remedy. The papers read were divided into theoretical and practical, the latter again into studies of the physical and mental phenomena of psychic research. Of these the former preponderated, as a larger number of Continental students have paid them attention, whereas in England and America the mental methods have been more studied.

M. L., in the "Occult Review" (November), in the course of an article, "Dreams which have Come True," relates this experience: One May she dreamed of a cousin who had been in South Africa for nine years, and with whom she had not corresponded. He related to her in the dream that he had come home without telling any of his family, had gone to a flat which he found shut up, and so had spent the night at an hotel. "On August Bank Holiday of the same year my aunt drove up to the house with this son. My mother and I were sitting in our garden. They came in, sat down, and he at once began to tell us he had come home and told no one he was coming, had gone to his sister's flat, which he found shut up, so spent the night at Bailey's Hotel." J

WONDERS OF PSYCHIC PHOTOGRAPHY.

ILLUSTRATED LECTURE BY MR. JAMES COATES.

That fine veteran, Mr. James Coates, in his seventy-ninth year, braved a cold and wet night to lecture to the members of the London Spiritualist Alliance, on Thursday, November 3rd, and his courage and endurance were rewarded by the numerous assembly which came to hear him. From the wealth of his experience he gave a most interesting account of many and varied results in psychic photography. Nor did he shirk the discussion of baffling aspects of the subject. Some of those results, for which there was no adequate explanation, were shown on the screen, but while the lecturer did not pretend to be able to explain them, he stoutly maintained that they had been obtained under test conditions which precluded all possibility of fraud. Mr. Coates is the author of "Photographing the Invisible," which is the standard text-book on the subject, and many cases which he was compelled to touch lightly upon will be found given at length in this book. His address was keenly appreciated.

MR. H. W. ENGHOLM, who occupied the chair, introduced Mr. Coates as the "grand old man of psychic photography." He knew so much about the subject that he would be only able, in the short time at his disposal, to show them a facet of it. To the speaker it was one of the most important branches of psychic study, affording the most evidential proof of life after death; it was so for this reason—that photographs were obtained under every possible test condition, the negative showing, on development, portraits of persons on the Other Side, which, in nine cases out of ten, they could recognise—persons who used that particular method to let their friends here know that they were still alive. But the process employed remained still a great puzzle, so it was necessary to keep on with their investigation. There were very few mediums who possessed the peculiar gift needed, but many private people had come to him and shown him the results of their experiments. A vicar had come up from the south of England to show him a photograph he had taken with his little Kodak of the window of the room in which his wife had died. On it appeared a remarkable cloud effect, with just a faint face in it. It was not clear, but there was enough to indicate that his wife was trying to show herself. So we might find that another great wonder would come out of the Church.

Mr. COATES, with characteristic modesty, began by saying that he knew just enough about Psychic Photography to realise that we were on the verge of great discoveries. The subject had been before the world for some sixty years, and during that time no man of science or photographer of ability who had investigated it thoroughly had found it to be based on fraud. Every means had been taken to ascertain the method by which these pictures were obtained, and the only conclusion thus far reached was that it was by no normal process. Psychic photographers, in the past, were not, as a class, sufficiently skilled in their art to make the explanation of fraud at all a feasible one. For the most part, they were people of little education. He had hardly any patience with those who, not having given as many minutes to the study of the subject as he and some others had given years, were ready with a verdict of fraud. (Hear, hear.) Alluding to the complexity of psychic photography, Mr. Coates said that investigators were continually faced with results which suggested normal action, but when it was proved beyond all doubt that the pictures were obtained under absolutely fool-proof conditions, it was seen that that explanation was not satisfactory. This was the conclusion arrived at by those who had carefully examined the subject, as, for instance, the members of the London Psychological Society and the Society for the Study

of Supernormal Pictures, as well as many able photographers before them.

The first portrait shown by the lecturer was that of Sir William Crookes, which was greeted with applause. He said that Sir William was the first man of science in Great Britain to investigate psychic photography. He was, too, one of the first men in this country who suffered contempt from his fellow members of the Royal Society, and from others, but, in spite of this, he proceeded with his examination of the subject. (Hear, hear.) Many years later, when he had lost his wife, he journeyed to Crewe and obtained a thoroughly identifiable psychic picture of her, through the mediumship of the Crewe Circle.

The appearance on the screen of an excellent portrait of Dr. Abraham Wallace, whom he referred to as "a chiel from the North," afforded the lecturer an opportunity of speaking of the work of the Society for the Study of Supernormal Pictures, of which Dr. Wallace is the president. A photograph was shown of a group of the Society, taken at its Conference at the British College, in June last, in which was to be seen a psychic "extra." Twenty members certified to the taking of the picture.

Mr. Coates showed once again a familiar picture, which he described as one of the oldest psychographs. A full account of it appears in his book, "Photographing the Invisible" (pp. 354-359). He also dealt at some length with the problem picture entitled "The Cyprian Priestess," which likewise appears in his book. This "extra" which, it was claimed, was obtained under test conditions, and which appeared with different sitters, was afterwards found to be the same as a picture entitled "Night," executed by a German artist. With reference to this, and some similar cases, which were referred to later on, the lecturer said that here he and other investigators found themselves in troubled waters. They could not by any means say that they knew all about the subject, but at least he could say that they knew something more than the man who had not investigated at all. There was still a big field of inquiry.

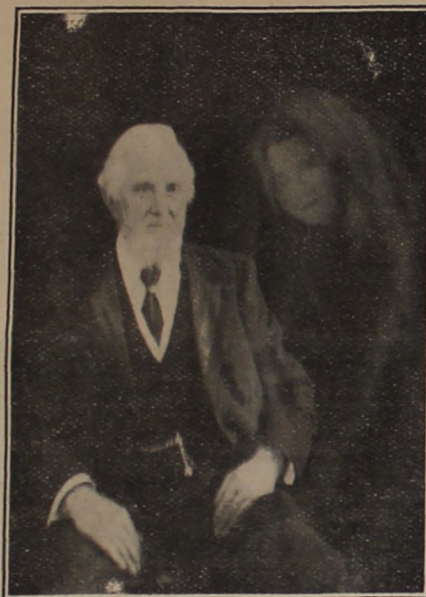
A succession of extremely interesting pictures followed showing all phases of the remarkable phenomenon of psychic photography. Among the most arresting were some specimens of psychic extras in colour.

Mr. Coates briefly enunciated the theory to which he had come as the result of many years of study and investigation, namely, that what appeared on the photographic plates were not the photographs of spirits as they actually were, but portraits impressed by them, representing themselves, for the purpose of recognition, in the form and garb that had been theirs on earth.

References were made to the early investigators in psychic photography, as well as to the recent important researches of Major R. R. Spencer. At the close, the lecturer was heartily applauded.

DR. ABRAHAM WALLACE, in seconding a vote of thanks proposed by the Chairman, called attention to the fact that a new edition of Mr. Coates's important book, "Photographing the Invisible," had just been issued. Recalling his early days of scepticism with regard to psychic photography, when he, together with a friend, offered £100 for a genuine spirit photograph, Dr. Wallace said he was heartily glad that the offer was not accepted. (Laughter.) It was the experiences of Mr. William Jeffrey, of Glasgow, which led him to lay aside all his doubts. Now he knew something more of the laws underlying the phenomena.

MR. COATES, in reply, said that that night's lecture was not his "swan song." He hoped, after a holiday in the North, to return to work once more. (Applause.)



MR. JAMES COATES.

A recent photograph of the veteran Psychical Researcher and Spiritualist, taken by the Crewe Circle on March 24th of this year, showing spirit extra of Mrs. Coates, who died on July 16th, 1918.

THE EVIDENCES FOR SPIRIT COMMUNICATION.

A SITTING WITH MRS. ANNIE BRITTAIN.

By EINAR H. KVARAN
(of Reykjavik, Iceland).

I.

I went to Mrs. Brittain's house, at 28, St. Stephen's Road, Bayswater, together with my son, on October 21st, 1921, at 6 p.m. Mrs. Brittain had absolutely no means of knowing anything about me. I had come to London from Iceland ten days before, and there is not a man in London who knows anything, so far as I am aware, about my family affairs. I am making this report from the notes my son took on the spot.

After sitting about a minute, silent, with closed eyes, so far as I understood in prayer, Mrs. Brittain tells us that there are two spirit-ladies with us, both very lovable. One of them is rather old, she does not know how old, but at least more than fifty, though looking younger than she really was. "Medium height, rather broad, but had got much thinner before she died. The face round, blue eyes, rather long nose, the cheeks red. Very active and orderly. Well dressed. Whatever she wore it always looked neat. She has lacework on the dress about the collar. Now she has put on another dress with some sort of stripes on the skirt. She was fond of lace. She is strongly built, with broad shoulders. She had a brooch, rather a large one. She suffered much internally before she passed away. She died very suddenly, and sooner than she or others expected.

"The other lady is young, taller, more slender, with a longer neck, good-looking. She calls the elder lady 'mother.'"

Now Mrs. Brittain tries to get a name. She harps on "Mar," "Mary," but does not get it. She tells me that she is trying to catch the first name of the young lady. "She has two names; she died in childbirth."

She says the young lady parted her hair at the side. "There is a boy-baby with her. There is also another boy with her, much bigger."

I ask her if he is very much bigger.

Mrs. B.: "He seems to me to be grown up. She passed away across the water. She tells me she has met your friend who was drowned. His hair is curly. Fine forehead, straight nose, good-looking. The hair parted and long, and looking like an artist's hair. She says she has known him in the earth-life. Rather strongly built, but not fat. Who is Edward? That is your friend."

"There is an anniversary in connection with her now, or about this time. It is either a birthday or an anniversary of someone's death."

Mrs. B. tries to give the name of the young lady; she says that it sounds very much like Matilda. "But she has another name, shorter, only three or four letters, but I cannot get it. There are three children with her, all boys, and one of them grown up.—"

"Karl or Charles is a relative of hers."

Mrs. Brittain then says she will try and give the name of one of the boys. "Sig—Sigurdur." She has some difficulty in pronouncing it, but at last it comes quite distinctly. "The name of another of the boys begins with M."

"There is something about a cup of tea."

I ask her if she is sure it is tea.

"No, I don't know. She just shows me a cup and a saucer, and there is something in it. Something smoking-hot and white, as if there was cream in it. It may be tea, and it might also be coffee."

"Joseph sends his love."

Mrs. B. then tries to get the name of the old lady, but cannot catch it. "Katrin" (with the accent on the first syllable). "Can it be Catharine?"

"You are going away from London, but you don't know where you are going. Something unsettled."

I ask her if she thinks I am going home the direct way. "No; you are going a roundabout way, stopping at some places before you get there."

"Peter—there is someone by the name of Peter. It is an old man. Now she is saying, 'Poor Peter,' and she laughs. She is laughing so much at Peter. She is laughing all the time."

"Einar." Mrs. B. gives the name without any explanation, so I ask her:

"What about Einar? Is he one of the boys?"

"Yes. She is speaking about some book in connection with her that you have got. You do not read often in that book. And now she laughs."

"Now she is saying she was sorry to go away. She could not help it. It is all right now; she has her work to do there. She really could not help going, but she knows that, in a way, it was her fault. She is very happy

(Continued on page 738.)

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WHITHER ARE WE GOING?

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SUPERNORMAL PHOTOGRAPHY.

A LETTER AND A FEW FACTS, WITH
THE OBJECTIVE PROOF IN PICTURES.

CONDUCTED BY H. W. ENGHOLM.

The story told by Mr. James Douglas in the London "Sunday Express" of last Sunday of his sitting with Mr. Hope and Mrs. Buxton, the Crewe mediums, is a perfect description of the procedure witnessed by hundreds of people who have had sittings and investigated supernormal photography with the Crewe Circle. I went through a similar experience with these mediums a year ago. It was my first meeting with them, and the sitting took place at the British College of Psychic Science, Holland Park. I very keenly observed the mediums during the whole of the proceedings, and neither Mr. Hope nor Mrs. Buxton touched the plates until these were developed. One of the two extras I obtained was that of my little son. He had been on the "Other Side" some nine years, and the face that was given to me on the negative, although unmistakably like him, was that of a boy a few years older than when I last saw him on earth.

Many of the critics, among whom are Mr. William Marriott, Mr. Edward Bush, Mr. Vincent Patrick, and Mr. Whately Smith, have inferred the possibility of the Crewe mediums being able to produce an extra by trickery. Let us see what these mediums would have had to do in order to give me a photograph of my little son. Giving them every opportunity to trick me, they would first have had to find out that I had a little son in the spirit world, and to procure a photograph of him. Next, by some artistry, they would have had to produce a photograph making him look older than when I knew him. Assuming that they could have done all this, they would also have had at some particular moment, and under my very eyes, to superimpose their production of my son upon this plate. If it is contended, by those who are convinced that Mr. Hope and Mrs. Buxton are capable of all this cleverness, then I, who have some considerable knowledge of photographic technique, would be forced to confess that these mediums are the most wonderful photographic conjurers in the world.

The evidence I obtained on the occasion mentioned above convinced me absolutely of the fact of supernormal photography. Since then I have had evidence of this from men and women of all stations of life.

On the opposite page are given some concrete examples of psychic photography. In the case of Mr. George Smith, whose story I give below, we have an unvarnished tale, and an honest statement. In two other cases which I give we have portraits in one instance of a son and in the other of a dear friend who both made the great sacrifice.

Supernormal photography is amongst the sciences one of the most important, and I sincerely hope that in the near future it will obtain the recognition that is due to it from men of science, and the Churches in particular.

From George Smith, of Abram, Wigan, Lancashire:—

I am sending you three "extras" of my dear wife, together with two life photographs for comparison. Here is my story:—

On April 14th, 1920, I lost a devoted wife of only two-and-a-half years. We had known each other from childhood, and were much attached to each other. We were brought up in the same Baptist Church, and though she almost ignored the idea of a continued existence after death, I always believed there was something more than what our church taught; so I went to Spiritualists' meetings fairly often. Having these ideas before her death, I realised when she was gone that I might have an opportunity to prove continuity of life after death. I believe we are twin souls, and if there's a life beyond the grave, her dear soul will be ever near me and give me proof. After having her described to me perfectly at Spiritualists' meetings, I decided to write to Mr. Hope, of Crewe, whom I had heard of, but had never seen, and he invited me to go there on August 31st, 1920, four months after her passing over, but he gave me no guarantee of any result whatever. I bought my own plates in Wigan (Messrs. Wilson & Co., Darlington Street), and went to Crewe on the above date. I am an amateur photographer, and know how to load a carrier and handle a camera. Whatever photographs of my wife I had in my possession before August 31st I left at my home, and

arrived at Crewe, a stranger in a strange place. Neither Mr. Hope nor anyone else in Crewe knew anything about me, whether I was a widower or not, and I didn't tell them. However, after the usual little service, to me a very thrilling one, singing hymns and praying, I took my unopened and sealed packet of plates from my pocket, and, without letting them go out of my possession for a second, they were magnetised by being encircled with my hands, Mr. Hope's, and Mrs. Buxton's. I then went into the "dark room" (under the stairs) and opened my packet of plates, took out two, and, after a strict examination of the carrier, loaded it. I then examined the camera and the background, which Mr. Hope forced me to do, and being quite satisfied with everything, I put the plates into the camera for exposure; the only thing Mr. Hope did was to remove the cap. After exposure, I again took possession of my plates, and then developed, fixed, and washed them myself. On examining the plates, I immediately recognised the features of my dear wife beside me. I was jubilant. The print I enclose marked No. 1 [see opposite page] is a beautiful portrait of her as she lay in bed during her last illness. Her upper lip is sunk through being without her false teeth during her illness. I was deeply impressed with the simplicity of the mediums' entire behaviour, and more so by their apparent honesty.

On September 8th last I again went to Crewe, and this time I intended to take my own camera and slides, but I never told Mr. Hope so. There were also two ladies with me, who didn't know they could go until the night previous for one, and the same day for the other, and Mr. Hope and Mrs. Buxton did not know they were coming. I didn't know if Mr. Hope would like to use my camera or not, but I took the risk, because there are a lot of people watching me at present in my own district. I, with the two ladies, arrived at Crewe, with my camera, slides, and plates bought in Wigan the same day. After the service similar to the afore-mentioned one, I filled the carriers (two) myself, from the unsealed packet, wrote my name on all four plates, put them in my pocket, fixed up my own camera, and focussed the sitter, put one carrier in, drew the shutter of the carrier to expose the first plate, and then took my seat in place of the other lady whom I had focussed. Keeping my eyes all the while on Mr. Hope, I watched him remove the cap, and replace after the exposure. I then went and shut the slide and changed it round for the second exposure, on one of the ladies, never leaving Mr. Hope at all. After the second exposure I took charge of the first carrier, and put in the camera the second carrier. The other lady then sat, and, in this case, all that Mr. Hope did was to hold my wrist while I removed the cap for the third exposure. For the fourth plate we all three sat, and I can safely say that all that Mr. Hope did in this case was to remove the cap and replace it. I took possession of carrier No. 2, and went and developed all four plates myself, fixed them and washed them, and all four had "extras" on. I have great pleasure in enclosing herewith the print from plate No. 1, which I shall call "Photograph No. 2," and plate No. 4, which I call "Photograph No. 3." This latter one is exactly like my dear wife as I always knew her in full life and vigour. In the words of her father, who is not a Spiritualist, "It is impossible to have a better photograph of my daughter, either living or dead." Now as to the essence of fraud which some people say is the actual state of affairs at Crewe, I can safely say that if my own life was the forfeit if fraud or any other subtle material means were to be proved, I would willingly forfeit it. Would to God every person in the world were as honest in their endeavour as Mr. Hope and Mrs. Buxton are in Psychic Photography. I do know that, as far as I am concerned, they are absolutely honest in their work. It matters not to me now what anybody else may say. I consider myself very deeply indebted to them. Through the fact of them giving me proof that the one I held dead in this world is still alive and patiently awaiting our happy re-union "across the border," I have been saved from a suicide's grave. I have now a beautiful light shining through the darkness guiding me home.

[The reproductions given on the opposite page were made direct from the photographs sent us by Mr. Smith, and are numbered 1, 2, 3, and 4.]

EVIDENCE FOR SUPERNORMAL PHOTOGRAPHY.



Photograph No. 1.

The first photograph obtained by Mr. Geo. Smith at Crewe on August 31st, 1920. The spirit extra is recognised by him as his wife, whose death had occurred only four months previously.



For Comparison.

A normal photograph of Mrs. Geo. Smith taken during life and submitted to us by her husband for comparison with photographs Nos. 1, 2 and 3



Photograph No. 2.

The photograph taken at Crewe on September 8th, 1921. Mr. Geo. Smith used his own camera and slides on this occasion. The spirit extra is clearly recognised by all who knew her, as that of Mrs. George Smith.



From Miss G. Randall, Wimbledon, London.

I am sending you the spirit photo of a very dear friend of mine, who fell in the Great War in October, 1916.

As I did not possess a photo of him, he wished me to have one, and assured me that if I would sit for him, he would manifest.

At his desire I arranged for a sitting at the "W. T. Stead" Bureau on July 20th last, and Mrs. Deane was the operator. It was taken under "test" conditions, and the face (which is a splendid likeness) appeared on the first plate.



Photograph No. 3.

The result of the second exposure at the sitting at Crewe on September 8th, 1921.



From a Mother whose son fell in the Great War.

The lady to whom we are indebted for the above photograph stated to us that the supernormal extra that appeared on the negative she obtained at Crewe early this year is a remarkable likeness of her son who fell in the Great War. In fact, she affirms that the extra is a better portrait of her boy than any taken before he made the great sacrifice.



A Spirit Extra of Mr. John Sutcliffe.

From Mrs. C. Sutcliffe (Spiritualist), of Slaithwaite.

In May last my husband promised to try and build up very clearly, if I would go to Crewe. I assure you I was delighted with

the fulfilment of his promise on September 1st, 1921. The psychic extra is a good likeness of my husband, who passed into spirit life on July 16th, 1919. The photograph was taken under strict test conditions.

THE EVIDENCES FOR SPIRIT COMMUNICATION.

(Continued from page 735.)

now, and although she has her work, she has really never left you, and she is always with you.

"She sends her love to a lady here, a very fair lady, nice-looking, round face, not very old, but the hair is getting grey. She is trying to give me the name."

Mrs. B. cannot catch the name, but at last she exclaims, "Mamma—Matta!"

"Mamma is not well; she is worried and anxious. Her leg is very tired."

"There is something being parted with. A house—but that will be all right, and no need to worry on that account."

"There is someone by the name of Percy. He is not on the other side; he is alive. She sends her love to him. She sends also her love to Matilda. She is getting on fine. There has lately been a change for her for the better. She wishes her much happiness."

"She says that you got a picture of herself after she passed over, and she is very satisfied with the place in which it is, but she thinks the picture is rather too smart-looking."

Now Mrs. B. says that she does not see the spirits as clearly as before, as the power is vanishing. And the sitting closes at seven o'clock.

II.

There cannot be any doubt in my mind that the two spirit-ladies whom Mrs. Brittain told me of were my first wife and her mother.

The description of the old lady was strikingly correct in every detail. Only I do not know about her brooch, nor her dresses, nor her aversion for dark colour. It may be all correct, but I cannot tell. Her name was Karen. Mrs. Brittain could not come nearer to it than "Katrin." The description of my wife is quite correct, so far as it goes. She parted her hair on the side, at the time we were married. She went with me to Canada ("across the water"). We had two boys, Einar and Matthias, and she died, at the age of 25, in Winnipeg, Manitoba, of puerperal fever, after having given birth to the younger one. Both the boys died in their first year. Her names were Maren Matilda (or Mathilde, as the Danish form of the name is, for she was a Dane); but she was always called by the last name.

I had a boy by my second wife, whom we lost at the age of 15. His name was Sigurdur. I have frequently been told by mediums that he is much with my first wife. These three boys are the only children I have lost.

"Edward" I knew very intimately. We shared rooms for two years when we were both students at the University of Copenhagen. The description of him is absolutely correct. His second name was Eduard. He used to be called by his first name, Bertel, but, as a matter of fact, he was rather fond and proud of his second name. My first wife was acquainted with him.

About the "anniversary" there is this to say, that the sitting was held on the 21st of October, and my first wife passed over on the 21st of November.

So far as I know, my first wife has no relative by the name of Karl. The name of one of her brothers is Michael. When I first met her I did not know that brother, and when she mentioned him the first time I did not catch the name, and thought she had said: "Min Karl" (meaning "My man-servant"). The misunderstanding was soon cleared up, and we laughed over it. I certainly do not affirm that an allusion was made at the sitting to that misunderstanding, but when this name of "Karl" was given the incident instantly came to my mind, and I am rather inclined to think that the name has been given as a kind of joke.

The allusion to the "cup and saucer" is rather touching, if I understand it rightly. Sometimes, at the time we were living in Winnipeg, we had no servant. In the cold of the Manitoba winter I used to get up in the morning, make coffee, and bring it up to my wife in bed. She appreciated this very highly and wrote to her mother in Denmark about it. Many years afterwards I made a visit to my mother-in-law. One of the first things she mentioned was the coffee that I had brought to my wife in the mornings. It seemed to me that she made ridiculously much of this simple fact. But the old lady took it as an evidence that I had been kind to her daughter. She was offering me coffee at almost any hour of the day, and usually at the same time made a mention of the coffee that I had myself been making in Winnipeg.

My brother Joseph, a clergyman, died in Iceland some years ago. It is quite correct that I do not know where I am going from London. It is "unsettled" if I go home the direct way, or if I am going the "round-about-way" to the south of Europe.

The name of my first wife's father was Peter. He was an old man when he passed over. But the "Peter" she was laughing at seems to be another man. She had a brother by the name of Peter who was a young boy when

(Continued on page 740.)

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

THE PERISPRIT.

J. A.—The Perisprit is a term used by French psychic researchers M. Gabriel Delanne uses it to indicate the spirit body or inner organism which he says is composed of matter more rarefied than ether. He points out that the existence of this Perisprit—this double of the physical body—was known to the Greeks, who called it *Eidolon*; to St. Paul, who called it the spiritual body; to the Egyptians, who named it *Ka* or *Bai*; and to alchemists and others. "The Perisprit is the model of the body, and contains the immutable design of every part of the organism, the nervous force being precisely the intermediary by which the sensations act upon the Perisprit." M. Delanne further adds: "To-day, science has established an intimate, an absolute co-relation between physiology and psychology and Spiritualism, and by demonstrating the existence of the Perisprit has shed an intense light on the problem of the soul. Thanks to this imponderable fluidic envelope, all recollections are fixed in this imperishable body."

POINTS ABOUT "CONTROL."

INQUIRER.—It is a mistake to suppose that "mortals" are controlled by spirits in any absolute sense. This would offend the spiritual law by which no man's free-will can be taken from him, unless he voluntarily surrenders it. Everything is under Divine law. Rest assured of that. Spirit influence is no more wonderful or unnatural than the influence of people in the flesh over one another as we see it in everyday life. "Like attracts like" and "birds of a feather flock together." So in mediumship we find the spirit guide or control is one who is temperamentally in sympathy with his medium. If he is high and wise there must be something in the nature of the medium to form the link, and *vice versa*. To hear and read some of the wild statements on the subject of spirit influence one would suppose that the earth was abandoned to a disorderly invasion of spirits all regarded as evil. The people who utter such opinions can be no true guides for their fellows, since they clearly have no perception of, or belief in, an Intelligent Deity.

PSYCHIC TELEGRAPHY.

E. ALFORD.—We have always to subordinate theories to facts. We can usually give plenty of reasons why something or other should not occur, but when we find that it actually does occur, there is no more to be said. At the same time, we agree with your view that it is at least very improbable that any system of telegraphy between this world

and the next can be purely mechanical in its nature, like ordinary telegraphy. Experience goes to show that there is always the biological element necessary in psychic telegraphy. In other words, we must use human mediumship in some form. Still, we have been told by a scientific student of the subject that he sees no *a priori* reason against some system of psychic telegraphy analogous to that we use in everyday life. That remains to be seen. But we feel convinced that whenever such a system is developed, some form of plasma or ectoplasm will be as necessary as the metallic granules in "wireless."

SPIRITS AND EARTHLY EXPERIENCE.

VIATOR.—The question regarding the career of spirits who die in infancy and consequently lose the education of earth-life is one we have dealt with in *LIGHT* several times in the past. It is not always necessary that these children should be brought into contact with earth in order to gain this training, because the great concourse of humanity passing from this world to the next brings with it a sufficient amount of experience to be an abundant source of instruction for the younger spirits. From this numerous band of men and women, some of whom have grown old and grey in the knowledge of life in the flesh, the wise administrators of the spirit world select guardians and teachers for the young. These take the younger souls in charge and educate them in those matters which, had they not been prematurely ejected from the mortal stage, they would have learned at first hand. In short, the resources of the spiritual world are more than equal to overcoming all the defects and deprivations of our imperfect world.

TRANSITION IN THE SPIRITUAL WORLD.

E. A.—True, death as we know it is unknown in the spirit world. Even here, as we have discovered, death is simply a change from one condition of life to another. But there is something similar to the idea of death, we are told, in the transition of a spirit from one of the states of spirit life to another. There is, of course, no sickness, no disease, and yet there is an absolute removal from one condition of spiritual existence to another. It is always a happy event, for it means that the subject of it has grown in goodness and intelligence to a point at which he has earned and receives "promotion." As a spirit communicator explained in describing such a transition, it is a process of throwing off the cruder elements and taking on a condition of higher refinement. It is usually accompanied by a brief sleep from which the spirit awakens to find itself translated to a new and more beautiful plane or region of the spiritual realm.

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THE EVIDENCES FOR SPIRIT COMMUNICATION.

(Continued from page 738.)

she died. She was extremely fond of this brother and she was always joking about him. She laughed almost every time she mentioned him.

The only book which I have got and can connect with my first wife is a cookery-book. She brought that book with her when we went away from Denmark, and I have it still. It is quite right that I do not often read in that book, and I understand her laughter.

Her utterance that she knows that in a way it was her fault that she passed over so early is highly suggestive. She would not have a doctor, and a midwife was called to attend her. The physicians asserted that the midwife had brought with her the infection of which my wife died.

There can be no doubt that the lady to whom my first wife wished to send her love is my second wife. The description is correct, so far as it goes. She has a rather difficult Icelandic name, and Mrs. B. could not get it. But at last she gives the word: "Mamma." I have never called her anything else for many years, and that is what my whole family calls her. I do not know that she is "worried and anxious" now, but last summer she hurt her leg, and when I went away she complained of being tired in that leg.

I have a daughter by the name of *Mathilde*. She is called after my first wife. But her relatives always call her *Matta*. As seen in the report, Mrs. Brittain gave both these names. The utterance about the change in her life is very much to the point.

So is also the allusion to the "house." In Reykjavik there is a great scarcity of houses. Attempts have been repeatedly made to get us out of the house, which we have rented for the last seven years. I suppose we shall have to leave it before long, although I do not know where to get any other.

The last months before my first wife passed away we lived in the same house as a little boy by the name of *Percy*. She was exceedingly fond of him.

It is correct that I got a picture of my first wife after she had passed over.

III.

If the reader will take the trouble of reading my report carefully, he will find that there are about seventy points that are recognised as either absolutely correct or highly suggestive. Amongst these points are ten names given in full, two approximately, and of the thirteenth name the first letter is given.

As I said in the beginning, there is no possibility of Mrs. Brittain knowing anything of my people. Neither do I think there can be any question of guess-work or chance coincidences. There was no "fishing" at all, and the correct points are too many for that explanation.

I certainly cannot prove that Mrs. Brittain has not somehow got it all out of my own mind, but it seems to me an extremely improbable explanation. I was not consciously thinking of these points, except that I desired that my first wife and my "grown-up" son should be able to manifest themselves. I had no thought of how they should do it. Most of the points came as a surprise. As a matter of fact, many of them were without meaning to me, until I read my son's notes after I had returned to my hotel.

It seems to me a much more likely explanation that my first wife has really communicated with me through Mrs. Brittain.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Limes Hall, Limes Grove*.—11.15, public circle; 6.30, Mr. G. Prior.

Croydon.—*Harewood Hall, 96, High-street*.—11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.

Church of the Spirit, Windsor-road, Denmark Hill, S.E..—11 and 6.30, Mr. G. W. Sharpe, addresses and clairvoyance.

Brighton.—*Athenaeum Hall*.—11.15 and 7, Mr. H. J. Osborn; 3, Lyceum. Monday, 8, healing. Wednesday, 8, the president, Mr. H. J. Everett.

Shepherd's Bush.—73, *Becklow-road*.—11, public circle; 7, Mr. R. H. Sturdy. Thursday, 8, Mr. E. W. Whitman.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station)*.—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. T. W. Ella; 3, Lyceum; 7, Mr. A. Vout Peters (return visit). Monday, 8, public circle (members only). Tuesday, Wednesday, Thursday and Friday, special visit of Mr. Rex Sowden, of Newcastle: lecture and clairvoyance each evening at 8; silver collection. Friday, 8, free healing.

Peckham.—*Lausanne-road*.—7, Mrs. E. A. Cannock. Thursday, 8.15, Mrs. Mary Crowder. *St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot)*.—7, Mr. T. Austin. Wednesday, 8, Mrs. Podmore.

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Those of the children who have so far resisted the famine by existing on incredible rubbish, dried roots, tree bark, thistles, and even rats and other vermin, cannot possibly hope to face the rigours of the Russian Winter. Their weakened emaciated bodies are not proof against penetrating winds, and their terrible hunger can only reach its climax in dread death, as the heavy snow comes and blots out even the withered roots and fallen leaves which are practically their only food.

It is terrible to know that more than 8,000,000 helpless babies are writhing in the throes of hunger. Their bodies are emaciated, and their tiny bones twisted and deformed. Pestilence has already claimed tens of thousands of helpless victims during the Summer, but its toll of child life will be appalling when the starving hordes are driven into dense masses for warmth. Then they must die in uncountable numbers, and their bodies will become a further source of danger.

THE PORTS WILL STILL BE ICE-BLOCKED.

Then disaster immeasurable will surely sweep through Russia. Delays will and must occur in overland transport, and thousands who might have been saved will meet an untimely and deplorable death. **HELP, TO BE EFFECTIVE, MUST BE SENT IMMEDIATELY!** Get the food into the country while the Ports are open—have on the spot the necessary supplies to carry on whilst the difficulties of overland transport are overcome! That is the only way to ensure child life being saved when Russia is in the grip of Winter.

A PITIFUL AND AWFUL SIGHT!

The indescribable condition of the children will be better understood when it is realised that when any food at all is obtainable from official sources it consists of about 3 ounces of black bread (made from earth, thistle leaves, husk and possibly a small proportion of rye) and a plate of thin watery stuff called "soup," the chief ingredient of which is generally sunflower seeds! Can anything more unappetising or less satisfying be imagined?

One eye-witness, writing from Russia, says:—

"I know of one case in which a child who had collapsed from sheer inanition, caused by persistent starvation, was eaten by dogs in the market place!"

Fortunately such terrible instances are rare, but it demonstrates only too vividly the terrible plight of the starving hordes of Russia! Children die in the streets, in their beds at home, in hospital, and even in the black surging waters of the Volga, because food is practically non-existent, and those who could relieve them delay in their giving!

One day's delay may mean the death of hundreds of helpless infants. It is unthinkable—unbearable—that tiny children in arms and little toddlers should be condemned to die because prompt help is not forthcoming. **THEY MUST NOT DIE!** They are the men and women of tomorrow, and their existence is essential for the betterment of the world.

Children are dying hourly! Talking politics, raising bogies, and discussing old prejudices are nothing short of

sentencing to death many more helpless little ones. **—IMMEDIATE AND ALL EMBRACING—is necessary and vital—if valuable child-life is to be saved!**

A TRAGIC BALANCE SHEET.

Starving Children threatened with death this Winter (minimum figures)	10,000
Relief Work in Russia:—	
Americans	1,000,000
*Save the Children Fund	250,000
All other European Societies (actual and promised relief)	45,000
	1,295,000

Children left to Die

8,705,000
*The Save the Children Fund is also feeding over 30,000 children, Anti-Bolshevik Refugees in the Border States at Constantinople.

To-day 250,000 stricken children Saratof and 30,000 refugee children the border states have actually been fed by the Save the Children Fund. They will be fed to-morrow and the day after. Above all they will continue to be fed while donations last. America is feeding 1,000,000 children on a similar scale. ALL OTHER ORGANISATIONS LUMPED TOGETHER ARE ONLY FEEDING OR PROMISING TO FEED 45,000 SUFFERERS. The Save the Children Fund is therefore definitely **SAVING SIX TIMES** the number of children all other Funds (except America) ever HOPE to save! The moral is evident. Give of your heartfelt kindness to the Save the Children Fund and know that your mercy gift will bring immediate and certain help to the starving bairns.

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Name

Address

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"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,132 — Vol. XLI. [Registered as] SATURDAY, NOVEMBER 19, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Let us endure to hear the truth we've told
Twisted by knaves lest men should hear aright.
Time will not stay, nor tide be backward rolled,
Nor darkness lord it in the House of Light.

G.

In an article in the current issue of the "Revue Metapsychique," the bi-monthly bulletin of the International Metapsychical Institute, Dr. Gustave Geley writes on Ectoplasm, the facts concerning which, as discussed at the Copenhagen Congress, made, as he observes, a great impression on the delegates who attended. The repeated affirmation of so many *bona fide* researchers, their substantial certainty, the consistency of their reports and the details of their experiences, constitute (says Dr. Geley), a scientific basis which compels the attention, willing or unwilling, of even the most obstinate opponents of such studies. Having dealt with some of the more notable examples of the operation of the ectoplasmic material in mediumship and made some valuable commentaries, Dr. Geley writes:—

The body is an ideoplastic product of the essential dynamo-psychism of Being. In its upbuilding the physico-chemical processes are no longer exclusive to it, nor even of the most importance. They are subordinate to the directive idea, and only incidental factors of it.

This is a notable generalisation expressing in a scientific phrase the familiar thought of the simple Spiritualist that the body is by no means the most important part of a man. It is prudent, Dr. Geley remarks, that the scientist who has to be precise in his details shall not go beyond this at the moment. But the philosopher can permit himself a larger view in estimating the significance of ectoplasm in particular and psychic science in general.

In an allusion to Dr. Wilfrid Lay's treatise on the subconscious, and therefore hallucinatory, character of psychic phenomena, the "Spectator" of the 22nd ult. said:—

If the scientist is perhaps temperamentally unable to learn from the artist or the poet, could he not learn from the metaphysician? Learn something of the Berkeleyan theory that, after all, this "every-day real" world cannot be proved to be so real after all, and that the gap between the perception, which is half objective and half subjective (the normal one), and that which appears to be wholly subjective is not, after all, so very tremendous.

"Light" can be obtained at all Bookstalls and Newsagents; or by Subscription, 22/- per annum.

The "Spectator" is right. Life is not all, or even in great part, a matter of Science at all. If a man claims to be, say, Julius Cæsar or the prophet Daniel, then it is within everyone's ability to decide that he is the victim of hallucination, because all the facts are against the claim. But if a person professes to see and talk with spirits there can be no such certainty. Until the scientist has proved the non-existence of any other order of human life than this he should not dogmatise about "hallucinations" in every case of the kind. That is to put the matter on the lowest ground. From the standpoint we have now reached we see that the materialistic scientist is himself the victim of an hallucination quite as serious as that which he thinks he sees in others.

* * * *

We have received a copy of a provincial paper containing some four columns of violent abuse of "Spiritism," at the outset of which the author writes:—

Your readers are informed that I know nothing of "psychic" science and "psychic" phenomena. I know nothing about "psychic" science or "psychic" phenomena, Sir Arthur Conan Doyle and others affirm. Now I am going to make a startling admission. The statement is perfectly true! My ignorance on these profound things is perfectly appalling. It is entirely due to the simple fact that no such science and no such phenomena exist or have ever existed!

So that's that! Why, then, it should be necessary to inflict on the innocent readers of the journal under quotation several columns of bombast and rant about these non-existent things is not clear. And it really does not matter. A letter, apparently from the writer of the article, invites us to comment on his opinions. Yet at the end of his newspaper attack, he tells his readers that having discharged "a plain but thankless duty" his "interest in this unsavoury subject ceases." We therefore take him at his word, feeling as little interest in his opinions as he professes to feel in his "unsavoury subject."

THE LOOM.

In those great schemes, embracing many worlds,
I've little lot or part, I only stand
Upon the hub of Being's whirling wheel,
While through my puny hands the life-lines pass
Of those few kindred souls, a tiny group
Within that noble ray to which belong
Those souls, elected at Creation's dawn
To labour till the last life be redeemed
From outer darkness in material realms.

I hold them taut and straight, these precious threads,
Shielding from shock, but should disaster come,
Repair, as best I may, each damaged strand,
Despite maimed fingers and half-blinded sight.

My charges know me not, I know not them,
But now and then swift recognitions flash
From heart to heart, when mind with mind doth speak,
We know as we are known, and ne'er again
Can fall between the twain that veil of sense
That oft shuts knowledge of the truth from man,
And loneliness hath vanished, and the glow
Of mutual trust enwraps them evermore.

F. B. S.

THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 726.)

December 12th, 1915 (continued).

"The selfish, too—how they suffer! They see those whom they now love dearly, being helped by others; they feel they have forfeited the right and the power to aid them; they realise that their past selfishness is a chain that binds them, and that the more they struggle, the tighter it draws them; for as yet their remorse is (as mine was) more self-pity than real repentance; and so they have to be re-born mentally to a different outlook on life, and see that to cling to what one desires for oneself and ignore the claims of others, is to prepare for oneself the nethermost hells. The slothful and idle also, who have dreamt through life and helped no one, are only changed as conscience whips them on to a life of constant activity for others, which at first is real torture to them. They see the past opportunities they have neglected; they perceive at last the openings for service they have ignored; and though their temperament still calls for repose and ease, their conscience cries unceasingly: 'More, more! Let me have more work for others, though life itself give way in the struggle!'

"The creeds that promise a life of elysium here for those who repent even at the last moment, are making for terrible disaster ultimately. There is no immediate happiness for us here if we have not prepared it for ourselves beforehand. Happiness will finally come, but through a depth of suffering from which we should shrink if we could picture it in anticipation. I would that all the churches could have one of us to preach the truth sometimes: to tell of our experiences, and to depict more vividly than any painter the miseries and well-earned punishment which automatically follow on wrong-doing. The very angels are powerless to avert this. They can help, console, advise, but change the law they cannot. Pity and tenderness are here, and love unspeakable, but it is the love which allows the suffering for the sake of the sufferer himself. We are told never to pray for a mitigation of our experiences, however painful, for that would only cause their prolongation. Learn we must, before we are capable of receiving and appreciating the happiness we desire, and the harder the lesson, the more necessary it is that we should submit to its teaching and bend our heads to the suffering it brings.

"And so, as my final word, I say: Let no one think that the fruits of evil-doing will go untasted. Let no one believe that the new life cancels all, and that we have a clean slate to write on—far from it! For the sake of others as well as of oneself, a good life must be led on earth, and the effects of evil courses are widespread, and engulf others in the maelstrom. Never, never, can I undo my past! Never, never make up for the misery, grief, and degradation I have helped to bring about! All I can now ask is to be allowed to dedicate my life to service, and to help to keep back others from the soul-damning sins which I practised and preached on earth in the days of my wickedness and selfishness. I have got on myself again, you see. Pardon me, and forgive me."

December 19th, 1915.

"I would like to tell you something about the transition period in our lives when we first realise we have left the body. It is a curious time to look back upon, and I am now constantly trying to get into touch with others who have recently come over, to see whether their experiences have been the same as mine. So much depends upon the former life. All would not have my record of wickedness; all would not have the blackness to go through that I had; and so I find that some have only commenced by finding themselves in the grey mists into which I escaped after leaving the initial darkness. I meet others who have led good and pure lives, and who at once go to the first, second, or even third sphere, knowing nothing of grey mists; and they would tell only of their glorious awakening to the beauties of this world. It seems as though one's mental attitude tinged everything; and when I get morbid or introspective, although the light is the same, friends are the same, the landscape is the same, and the same love is shown me, yet everything appears grey and blank, and all beauty has gone. I wonder why a man clings so to his dead past? He has cast away his body; why cannot he put aside the

memory of the sins and errors which he committed while in that body? Ambrose answers: 'Because the mind is the man, and that mind cannot shake off these memories, as it is not renewed as the body has been, but has only been transferred.' So much the more need to make the mind a storehouse of beautiful pictures and thoughts with which to commence the new life. If one could only cast away the memories which seem like horrible rags clinging around the soul, how much more glorious would be the new life! May God give me peace in the end!—the peace of mind which only the consciousness of rectitude can bring."

December 26th, 1915.

"To-day I will write about the welcome we give to the newcomers. After the first meeting, their relatives do not always join them, and if they have not been united by very close ties of love, they may not at first see them at all. It is surprising how many there are who seem absolutely alone when they come over. It may be that their past life has been such that those who had gone on higher cannot reach them. There must be a line of communication of love or congeniality, or two people may never meet in our world. A tie of some sort there is bound to be, and also there must be the desire to throw off past sins and fit themselves for the new and better life. For those who are absolutely without friends in the new world we provide friendships by bringing them into touch with like-minded people, who took an interest on earth in the same things as they did. We have in the First Sphere a sort of large dwelling house which serves as a temporary home for these waifs cast upon an unknown shore. Then as they form lasting friendships two will perhaps join in a home together; but on all such friendships we keep a watchful eye, to see that they are likely to conduce to the welfare of both; for two natures, though apparently alike in disposition, may prove best apart; as one may take the lead too much, and the other may become a mere machine. We endeavour not to let our interference be apparent, yet we do try to regulate and guide the lives of those who have no near relatives to do so. We endeavour to make them feel at home, too, or else they may try to drift back to earth and become earthbound. When all the thoughts turn to earth, the spirit-body soon follows, and then it is difficult to get it to detach itself from the earth again."

January 2nd, 1916.

"Let us talk about the soldiers who come to you for help. I have been greatly struck by the difference in them when they have returned here after a visit to you on earth. They are then eager to learn from us, while before they were dull and inert. When they come back from visiting your home we gather round them and try to make them think over what they have learnt, and then their own guides can take them in charge and teach them. Now to speak of myself. I have been promoted to some more responsible work on the battlefield, and I am now engaged in a sort of semi-medical, semi-clerical ministry. First I give mesmerism to deaden the physical pain, and then I am desired to give impressions of the life to come. Of course the sufferers do not usually see me (unless clairvoyant), but first they feel the pain lessen and gradually die away, and then they experience a sense of well-being; a forecast of the future enters their minds, and they begin to dream of flowers, green grass, and flowing rivers, beautiful hills and woods. If I have known any of their relatives I can perhaps give them a vague glimpse of their faces for a moment. All this is a very great comfort to them, and makes the passing over almost a pleasurable experience. But one cannot give such ease and bliss to all, for if there is a rebellious nature (like mine) it struggles against receiving new ideas, and so one cannot convey impressions to such a mind."

How long are those whom you can help, before they awaken to the consciousness of the new life?

"In most cases they would be unconscious from three or four days to a full week, but all depends upon the sort of injury they have received. Some passings do not exhaust

* During the war Miss More and a psychic friend held weekly sittings to which soldiers newly arrived on the "other side" were brought.

the spirit-frame as others do, and there is no hard and fast rule. There is a continual ministry on the battlefield; none of the wounded or dying are left without aid, and it is wonderful that we have helpers enough for all, but we rejoice that it is so, for a perturbed and unprepared spirit is pitiful even when the passing over has been in the ordinary manner, but where there has been sudden, or even a more lingering "death" by the war, there is such a very great wrenching of the tie between the earth and the spirit body, that a more or less bewildered state of mind is set up, and the spirit would drift back to earth if it were not met and succoured, and although the soldiers, with few exceptions, know nothing of this ministry while on earth, yet the impression of friendly help is given, and a quieter and more peaceful mental state results."

January 9th, 1916.

"You may imagine, when we talk of being busy, that we have no leisure at all, but this is incorrect. We do have a good deal of variety. Necessarily we are doing more work than before the war, because there is more needed, but even now we have our recreation-times."

In what do they consist?

"For me, personally, in attending concerts and musical recitals of all sorts which are constantly going on, everyone who is expert taking turns in giving them. I shall soon be allowed to give an organ recital, but hitherto I have not brought my performance up to the required standard. It has been a great shock to me to realise that I, who so prided myself on my playing, and thought my rendering of the great masters much superior to that of all others I had heard, was really below the standard of the veriest beginner here! We study under the masters themselves, and to render a piece by Beethoven, Mozart, or Schumann to the satisfaction of the composer is no easy task, but one which has the most deadening effect on conceit. Is it not strange? I never thought in earth-life I was conceited, yet now I see I was full of it, gorged with it! How little we know ourselves until the great illuminator—death—comes to us! How all our pretences, our fond illusions, wither away like parched leaves! What had I to be conceited about? An old name which I had disgraced; a father who was too idle to train his sons properly; and a nature inheriting the worst of the parents' qualities. Now I see myself as I am, but I recognise that I am progressing on steady lines of usefulness and service, and though I may stumble and fall, yet my falls and lapses are becoming fewer. Ah, if we could only teach the people on earth so that they might be prepared for the future life and their probationary misery be spared! But I was telling you about our recreations. Next to music I love travelling and seeing new places. When we go to the battlefields we hardly notice the scenery, so intent are we upon our work; but in our recreation-time, we can project ourselves where we will, and in this way I have visited the most noted places in the world. But I am very fond of our own scenery, and I often lie in some sheltered vale, or beside a quiet river and read or meditate. Yes, we have books here, and books which are indeed worth reading: science, poetry, and history in its largest sense, seen from the standpoint of the morality here, not of the earth standards. It is an illuminating life, and as I have said, there is no chance of any illusion respecting one's own character being able to survive the fierce light thrown upon it."

(To be continued.)

MR. H. W. ENGHOLM ON THE GREAT SILENCE.

Before the members of the London Spiritualist Alliance Mr. H. W. Engholm delivered a moving address, on Thursday, November 10th, his subject being that of the "Two Minutes' Silence," to be observed by the British nation on the following day.

The Rev. J. W. Potter, who presided, stated that his friends in the churches seemed to think they had probed the depths of the mysteries of life and death, but he had learned, through his own investigation, that was not so.

Mr. ENGHOLM prefaced his remarks with St. Paul's words, "If Christ hath not been raised, then is our preaching in vain," and he added, with all reverence, his own view, that if those who fell in the Great War had not been raised, then was their sacrifice in vain.

He then vividly described certain types of people and mourners who would stand in Whitehall, amongst them at least one person who knew the great truth that there was no death. He compared the mother who had spoken to her boy since he fell in France with the one whose life now was solitary because of her lack of knowledge and the realisation that her son still lived and loved her.

In conclusion, the speaker depicted the scene above the throne gathered around the Cenotaph—the myriads of angels guarding the great host of those who had made the supreme sacrifice, and who had returned to take part in the great ceremony, and above them all the figure of the Christ with outstretched arms, looking down on the troubled world, and repeating the tender invitation He gave in Galilee, "Come unto Me all ye that are weary and heavy-laden, and I will give you rest."

THE NEW SPIRITUAL AWAKENING.

The appearance at the present juncture of a magazine of so high a standard of aim and teaching as that of the new monthly, "The Beacon" (Blackwell, Oxford, 2/6 net.), the first number of which, edited by E. R. Appleton, lies before us, is a welcome sign of the times, one of the evidences of the spiritual awakening that is all around us. We trust that that awakening will indeed herald the introduction of such an era as that of which Mr. Stephen Graham, in the opening article, gives us part of the credo. That era, he tells us, is to be one in which no nation shall hold another in thrall, in which world-patriotism shall take the place of the patriotism that is only a word for a nation's selfishness, and men, losing the sense of property, shall gain the consciousness of possessing the whole world. It will mean a new type of education. Through all the great channels of human effort, Mr. C. H. Brooks sees a new impulse manifesting itself. "It is the denial of material gain as the aim of human life, and the re-assertion, through many disguises, of the high doctrine of the spiritual life." If our national education is to receive new vitality, it must, he says, place itself in harmony with the thought of our time. Children must be trained not to mere dexterity of hand and brain, but to an inward spiritual integrity, and for this task "obviously the first directions are to be found in the teachings of the great spiritual Liberator—Jesus Christ." It will mean, too, a revival in art. Mr. Hamilton Fyfe attributes the present atrophy of Art to the fact that it has too long been divorced from Life. They must be re-united. Not "Art for Art's sake," but "Art for Life's sake," must be the cry. In the home, "use not beauty must be our chief aim; beauty will be added without striving after it." In that new era, we take it, men will cease from committing "the sin against the Holy Ghost," that sin of talking mischievous nonsense which Christ thought the worst of all sins, because (says Mr. A. Clutton Brock) "to talk nonsense and believe it so that you may evade an unpleasant fact, causes more mischief than all the crimes together that are forbidden by the Ten Commandments." It is the sin against the spirit of truth, and the only remedy for it is "a morality based upon real psychological knowledge, and not merely upon old tradition. If once we could clearly see that the worst evils were caused by our habit of lying to ourselves, we would begin to confess that that lying was a sin, and try to cure ourselves of it."

But the two articles which are most in our own line (they deal with subjects of which we shall surely learn more in the new era) are those by Lieut.-Col. H. G. G. Mackenzie, on "The Problem of Spiritual Healing," and by Sydney Klein, on "The Dream Problem." The former recognises that the time has not yet come when methods of healing can be fully tested by results, but "that a potential dynamic exists which, in a favourable environment, would achieve beneficent results of a kind calculated to influence life beyond the most sanguine expectations there is every reason to suppose."

The following passages from Mr. Klein's article will commend themselves to our contributor, "Lieutenant-Colonel":—

"The only Reality is the Spiritual; it is the cause of all causation, and therefore of what we call phenomena in the universe. It is not limited by Time and Space. Man is the offspring of the Great Spirit, and the real part of him being spiritual is also free from those limitations, but the human frame, with its life, senses, and intellect, is part of what we call the phenomenal world. We are prone, therefore, to think there are two worlds, namely, the Spiritual, which is the real, and the phenomenal or material; but there is only one in reality. The latter is only a pseudo-conception caused by ignorance through the finiteness of our senses. It has been sensed as real by our limited physical organs of perception, but has no reality or value to us apart from those senses. . . .

"We often hear the question as to where we go and what we shall experience after death. As space is only a limitation confined to the physical plane, and not a reality, the real spiritual part of us cannot be said to go anywhere after the death of the body. . . . Heaven is not a locality, but is a state of being, 'in loving and knowing association with the Great Spirit'; in other words, the Invisible or Spiritual, as distinguished from the visible or phenomenal, is not in a place apart from the physical, but is the Reality of which the visible constitutes the boundary lines or planes in our consciousness, as lines and planes are to our senses the visible boundaries of solids."

Mr. I. H. McClure's beatitude, "Blessed is the Nation that has no history," amounts to saying that because we so often and so persistently refuse to profit by the lessons it teaches, therefore it would be better that history should not exist. The frank young girl, in his amusing "Conversation," is talked out, but remains unconvinced. And so do we.

Mrs. EDITH MARRIOTT regrets that she will have to cancel all dates for the next three months, under the counsel of her medical adviser, but hopes to resume her work early in the New Year.

THE MYSTERY OF "PATIENCE WORTH."

HOW SHE ADOPTED A CHILD AND ACTS AS ITS GUARDIAN.

We are indebted to Lady Glenconner for the following account of a charming episode in the history of "Patience Worth"—her adoption of a baby to whom she acts as guide and friend. We give the entire account, as copied out by Lady Glenconner during her visit to the United States, for although we have given much concerning "Patience Worth" in these columns in the past, many readers will be unfamiliar with the story of her first appearance in connection with the psychic experiments of Mrs. John H. Curran.

Six years ago Mrs. John H. Curran, of St. Louis, a peculiarly healthy-minded, normal young woman, who is the wife of the former Immigration Commissioner of Missouri, began for amusement to experiment with the ouija board. This peculiar instrument for "receiving messages from the beyond" consists of a flat wooden board, about two feet long by one and a half wide, on which are the letters of the alphabet, the numerals up to ten, and the words "Yes," "No," "Don't know," and "Good-bye." A little heart-shaped table on three legs is placed on top of the board. The sitters place the board upon their knees, the finger tips of both hands lightly upon the heart-shaped table. After a while an "influence," or "spirit" begins to move the heart-shaped board, whose narrow end points to the letters, spelling out the words of its message. A third person, an observer, acts as amanuensis, taking down the letters as the pointer indicates them.

The messages are accounted for by non-spiritualists as an expression of the sub-conscious self of one or both of the sitters; the mysterious movement of the table is supposed to be due to unconscious muscle rhythms of the hands of the sitters.

Whatever the explanation, Mrs. Curran began to hear from someone who signed herself "Patience Worth," and who spelled out upon the board sentences in remarkable English-archaic, a forgotten dialect. This communicator speedily developed into the strongest kind of a personality. She had been, she wrote, a maiden of Dorsetshire, England, who lived about 1650. She was a weaver's daughter, an only child. She wrote that "my thumb is thick from twisting flax," and speaks of delivering fine linen to the "castle folk." Her father left to come to America, and after the death of her mother, Patience says she followed him to the new world. She was then thirty-five. Her new home was in the vicinity of Martha's Vineyard and Nantucket. Near there she was buried, and now, she says, "a tree grows out of my grave."

Soon she began to dictate stories and poems with extraordinary rapidity and facility. The first book published was "Patience Worth." The "Sorry Tale," a story based on the episode of the impenitent thief on the cross, came out in 1916, and "Hope Trueblood," the last book, was a story of old England.

The remarkable literary excellence of these writings attracted widespread attention. Their dialect passed every test of experts. It was proven that Mrs. Curran had no previous knowledge of them, nor had she the education displayed by the communications. Dr. Morton F. Prince, the famous neurologist, diagnosed "Patience" as a sub-conscious personality of Mrs. Curran, and offered to rid her of it by hypnotism. Mrs. Curran refused to have "Patience" banished by this means or any other, and scoffs at the sub-conscious theory. Other distinguished scientists studied her case, but with no better results.

For three years the spirit of Patience Worth had been dictating to Mrs. Curran by means of the ouija board as a concentrator. One book had been printed, another was on the way to the printer. The first book was already promising an excellent sale. Reviews had been flattering, and the public was becoming interested.

Then one evening, after the Currans had been discussing this materialistically agreeable result of the manifestations, Patience Worth exploded a bombshell. In the quaint old English words which she uses she announced that inasmuch as there "seemed to be some money in sight," and since it did not belong to the Currans, "but to God," that they should seek "a wee babe that had nothing, nothing; and take it and care for it!"

This was, indeed, disconcerting. The Curran house was a well-filled one. There was a grandfather, a mother-in-law, a stepdaughter and the husband and wife. Besides, they had counted upon using the money for themselves.

Patience, however, was determined and explicit. She caustically called attention to the fact that the emoluments of her book did not belong to those who simply took

her dictation, but that as the author and mainspring of the volume the returns from it were hers to do with as she pleased.

"I am a weaver of cloth," said Patience, on that night, in the curious imagery she loves to use, "and this cloth I weave is not for him who hath. Thou shalt seek a wee one who hath naught, and thou shalt deliver the goods of me unto its hands, and ye shalt speak its name 'Patience Worth.'"

This was an order, not a request! And to it when the first shock of surprise had worn off the Currans gladly bowed.

"Look ye," she went on, "this shall be one who is sorely in need, mind ye! Ye shall whisper sweets unto it, and even unto the ear that knoweth not thy words, and tell unto it of a fairy dame who shall minister unto it, and of Him who sent her. And she shall be the love of all who love me, and shall smile sweets unto them."

"But why a girl instead of a boy?" the Currans asked anxiously.

"Ye see," answered Patience cryptically enough, "a man laddie hath a man's cunning, but the wee dames—ah, I know!"

The Currans quite naturally asked about the parentage of the child, its legitimacy, and many other important things, not the least of which was a description of it, so that they might know when they had found the babe Patience had in mind.

She gave them certain directions—rather vague; told them "not to mind earth's law, but God's"—referring unquestionably to the matter of parentage; and to watch close if there were any blood taints, but not to go back further than the grandparents. She wanted the child dressed simply, she concluded, and asked that "about in neck thou shalt hang a sign of Him." The Currans, and rightly it turned out later, construed this to mean a cross.

"Ye shall be upon the path! E'en now the babe is waiting," she urged.

So the hunt began for a child who would answer the description. The entire "Patience Worth" clan was sent out on the search. Two physicians were selected to examine it when found for blood taint. Much ground was covered in the next month. There were handicaps—an interesting one being the refusal by a certain large St. Louis founding institution to allow any baby to be taken from there because "Mrs. Curran wrote on a ouija board."

During this search "Patience," who seems to have a strange sense of humour at times, remained silent. Then one night, according to Mrs. Curran, she directed them to cease, telling them there was no use in looking for "one that was not whole," and that in due time certain signs would be given them whereby they would know what to do; adding that if they did continue it would be "like a wolf seeking for a fat fowl to feed well upon when the bird was still in the egg." After this, other weeks passed by without any reference being made by "Patience Worth" to the matter.

Then one morning Mrs. Curran met an old friend whom she had not seen for years, and in the course of a ride together told some of the details of the quest for a baby. The friend, in return, told of a young wife who was about to become a mother, who was practically homeless and friendless, and whose husband had been killed some time before in a mill accident. That night a message from "Patience Worth" indicated that at last the Currans were on the right track, and that which she had prophesied was about to occur.

The next day Mrs. Curran went to see this woman, who was very ill. A fever of preparation began immediately. Layette, cradle, perambulator, lawyers, adoption papers—everything was made ready, just as though the thing was already settled. Seemingly the possibility that the expected child might be a boy was never for a moment considered.

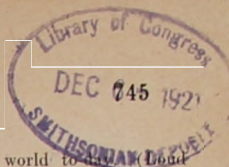
The mother-to-be signed the adoption papers, but held them under the agreement that if she lived she was to keep the expected child, but that if she died, then the Currans were to have the baby.

Six weeks later, as Mrs. Curran was writing with "Patience" upon the now well-known "Sorry Tale," the dictation stopped at exactly nine o'clock.

"This be enough," she wrote, and the board became quiet.

Everyone was on tip-toe with expectation. It had been arranged that they should be called by telephone at ten

(Continued at foot of next page.)



SIR A. CONAN DOYLE AT NOTTINGHAM.

"THE PROOF OF SURVIVAL."

Sir Arthur Conan Doyle held two highly successful meetings at Nottingham on November 7th and 8th, at the Nottingham Albert Hall, taking for his subject "The Proof of Survival." The chair was occupied by Dr. Ellis T. Powell. In his first lecture Sir Arthur devoted himself to the religious and scientific aspects of the subject. He declared that either Spiritualism was the greatest delusion on record, or else it was the most remarkable revelation which had occurred within the Christian era. Tracing the movement from the middle of the last century, when the brains of many had outgrown the old religions, Sir Arthur said that at that time a large proportion was agnostic or atheistic. The whole Spiritualistic movement was an answer from above to that state of affairs. There came a great outburst of curious preternatural phenomena. In the course of this an American Spiritualist, asking what was the reason for the movement, received the same answer through two separate mediums, "To prove immortality and reunite all religions." How it was that professed religious bodies could attack them for endeavouring to prove immortality was a thing that passed his conception. The stupidity of the clergy of every sect in that matter had been simply stupendous. Quoting the opinions of famous scientists who believe in Spiritualism, the speaker declared that for anybody to laugh at or ridicule the opinions of these men was simply indecent and impertinent. When the ridicule came from people who had never devoted to it one square day's study it became most repulsive.

The great thing that had been made clear to the speaker since war broke out was that all these phenomena—which the papers always talked about, and which were always being discussed, but which were really all of secondary importance—were intended to stir up the human race out of their groove, to make them realise there was something unusual, and so to get them to examine the question. The message was everything; the phenomena were nothing. "Why," exclaimed Sir Arthur, "I would not go across the room for the latter! I have seen them all, but the messages always have the same effect of bringing reverence and knowledge to my mind. They are of eternal importance."

After describing the teaching received from the Other Side with regard to the nature of death and the planes on which we found ourselves, Sir Arthur said that we mounted higher and higher, until at last we reached such a blaze of glory as the human mind—as now constituted—could not follow. Spirituality very largely meant unselfishness, and any religion teaching a person that was the best one for that person to have. Sir Arthur did not for a moment assert that Spiritualism could not be abused, but declared

it was the greatest cause in the world to deserve applause.)

In his second lecture, Sir Arthur dealt with recent psychic research, and showed a number of lantern slides. At the outset he remarked that he would be much handicapped, as after he had engaged and paid for the hall, the people who owned it said he must not show any spirit photographs. (Loud cries of "Shame!") He did not think it could represent the general feeling of Nottingham people, for in all the countries where he had lectured, this was the first time such a condition had been imposed, but he had to give his promise, and must keep it. However, he had only a few photographs that would come under the denomination of "spiritual," though he had many other manifestations of ectoplasm. Likewise, it would be impossible to show anything if everything psychic was cut out, but he deeply regretted that half a dozen of the most vital photographs could not be shown.

Remarking that they were only on the fringe of an enormous subject, the lecturer went on to describe ectoplasm, which he said was the basis of all psychic manifestations. Among photographs of it, one showed an ectoplasmic hand outstretched, and this led the lecturer to hazard the conjecture that the hand which, as described in the Book of Daniel, was seen to write on the wall, was also ectoplasmic.

In conclusion, Sir Arthur assured his audience that death was nothing to be afraid of, and that we should find our friends waiting for us on the other side. All the conditions there would be delightful. Death was a door leading to perfect happiness.

The Chairman (Dr. Ellis Powell) said that he had been requested to say a few words on his own account. He would like to call their attention to a report of a sermon delivered by a Roman Catholic priest in Nottingham, in which it was said that the spirit photographs were genuine enough as the productions of disembodied entities, but that the producers were really devils. Moreover, the entities who manifested at Spiritualistic séances were "filthy, beastly, lying spirits." Dr. Powell said that in the course of his own very long experience he had discovered that these filthy, beastly, lying spirits had a favourite prayer. They had again and again asked him to offer it at the commencement of a séance. It was the beautiful prayer for purity at the beginning of the Anglican Communion Service. After reciting the prayer, Dr. Powell asked if it was conceivable that a filthy, beastly, lying spirit, bent upon deceiving mankind to their ruin, would set the focus of a séance by asking for the recital of such a prayer as that. (Cheers.) But, he added, this imputation of spirit manifestation through devils was only the most modern form of a very ancient reproach. It was alleged of the Founder of Christianity Himself, living the purest and noblest life that had ever been lived on earth, that He cast out devils by Beelzebub, the prince of the devils. If the Pharisees of the first century made such a charge against Him, the humble exponents of psychic science in the twentieth century must not be astonished if the allegation was re-furnished and thrown in their own faces. (Cheers.)

THE MYSTERY OF "PATIENCE WORTH."

(Continued from page 744.)

o'clock for news of the birth, which had been imminent for some hours.

On the hour the telephone rang, and word came that a girl child had been born at exactly the moment when "Patience" had stopped the writing.

When the child was seen it had all the marks that were expected. Its hair was red as "Patience Worth" had described her own. It had blue eyes with dark lines in them, like those which "Patience" had said she possessed when on earth. Its parentage was the same as "Patience," whose father, she had said, was English, and whose mother was Scotch.

The baby's mother died four days later, and the child was legally adopted by the Currans acting for "Patience Worth." She was christened as Patience Worth Curran on November 26th, 1916, the Rev. George Wales King, a prominent St. Louis minister, officiating. Mrs. Charles H. McKee, an equally well-known social leader, is her god-mother, and Casper S. Yost, editor of one of St. Louis' leading newspapers, is her godfather, with Mr. and Mrs. Major F. E. Woodruff her sponsors.

The spirit having thus picked out her child, having watched over its entrance into this world, having given all essential directions for its discovery, was it not to be expected that she would now take a most active part, just like any earthly mother, in bringing it up?

"Patience" soon answered this question in no uncertain way. It was clear that she intended to have a finger in every detail—clothing, feeding, education, play and all elements of the child's life. And here must be raised the interesting question of just what relationship "Patience Worth" claims to little Patience Worth Curran. Does she assume to be its actual mother?

(To be Continued.)

THE QUESTION OF UNCONSCIOUS MUSCULAR ACTION.

Mr. D. M. Jones (Croydon) writes:—

With reference to the phenomenon of table-tilting, the explanation generally accepted, even by Spiritualists, is that the mechanism of the movement is by involuntary and unconscious muscular action.

Now I would like to ask what evidence there is of the existence of such a thing as the unconscious contraction of the voluntary muscles while a person is in a waking state and under normal conditions.

As far as I am aware, it was never thought of until it was brought forward as an explanation of the mechanism of this and kindred phenomena; neither do I know of any evidence ever having been given to prove its occurrence. If I stand by a wall and press my shoulder firmly against it for a time, I find on moving away that my arm is raised without any volition and without my being conscious of any effort, but this is explained by reflex action of the muscles and by a temporary paralysis of the sensory nerves by pressure. Other instances can be found in health as well as in disease, but not, I believe, under normal conditions.

I know little of automatic writing, but as far as the table is concerned, I have a very light one, and I find, when sitting at it, that, apart from movements produced by breathing, and so on, there are continual slight muscular contractions due to fatigue, etc., but I am perfectly conscious of them, though they are far from sufficiently strong to produce distinct raps, while with the latter I am unaware of any muscular movement whatever.

I shall be glad of your opinion and of that of your readers, and in the meantime hold that all actions, whether voluntary or reflex, of the external muscles, are normally accompanied by sensation, and that all involuntary but conscious muscular actions being carefully excluded, the cause of the movements must be looked for in some other force proceeding from the sitter.

LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

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THE GROUP AND THE GOAL.

As we have several times observed, all the life about us is full of hints and clues to the problems of the life beyond. But not infrequently, by observing the methods pursued by those in the next world who work for their fellows in this, we may gather some useful lessons.

Let us take, for instance, the group system with which we have been made so familiar in the case of spirit communications. A little reflection shows the need and the use of the group. It is not merely a question of relays, messages being passed down from advanced minds through intermediaries. It is also a matter of multiplying the energy and, most important of all, securing by the aggregation of a number of different minds a combination of qualities which could not be found in a single mind.

A MEANS OF EFFICIENCY.

The principle is well understood in this world but it is not employed to anything like the degree demanded by the work to be done. Admirable Crichtons are rare, and in enterprises of a one-man character while we may find one or two strong qualities of mind in successful operation, the lack of others is often painfully apparent. Fine discrimination or precision of mind may fail for want of enterprise and personal force. The strong man, on the other hand, may suffer from lack of the sense of proportion. That sense may be the main mental asset of another man, who may in his turn possess no executive power. And so on, almost *ad infinitum*. How clear it is, then, that for any important work, especially if it is of a social character, the group-system is invaluable, particularly if it is so organised that, by the selection of persons each possessing some required faculty, it becomes a *unit*—a composite personality, so to speak.

A COMING SYSTEM.

The material of life is always abundant. It flows in oceanic volume into the world, but its organisation and direction are left to human minds. One might almost say that Life (or Love) is given freely but that wisdom has to be worked for. However that may be, there is a clear point of practical counsel in the matter. All forms of social and humanitarian work should be carried on as far as possible by carefully selected groups. Natural selection may be allowed a certain amount of play, inasmuch as persons who are attracted to each other usually or perhaps always possess complementary qualities—negative and positive.

But a certain amount of scientific method is essential. These things must not be left to chance-hazard. Central qualities necessary for the work must be sought for and associated. The dash and enterprise of one must be supplemented by the caution and precision of another. The ignoramus may have fine social qualities, as valuable in their way as the talents of the erudite and intelligent character who may have no social gifts at all.

THE ESSENTIALS OF LEADERSHIP.

The leader of the group should be the man or woman who to the greatest extent unites the gifts of the rest, and thus occupies the chief place not by virtue of any special personal superiority but by possessing those qualities of understanding and sympathy which are amongst the first requisites of leadership. The leader must be able to reconcile conflicting personal elements, for although all the members of any given group may be united in purpose there is always likely to be a little friction. We need only take one instance: the frequent antipathy between the quick mind and the slow one; the nimble wit is apt to despise the sluggish one, while the latter is likely to be jealous and resentful of the superior quickness of the other. The leader will appreciate each at its true value, knowing that weight of character is often accompanied by dulness of perception, and that on the other hand the swift mind may suffer from certain defects of impetuosity and impatience.

A WORLD GROUPING.

Just now there is a great grouping and linking up of all those who are best fitted to carry the race through the great coming crisis which will probably mark a crucial point in its evolution. The preliminary work is the assembling of the groups, followed by the selection of the members of each group who will work in unity although physically they may be separated by seas and continents.

That is the great work as we see it—not altogether in imagination. It is surely an ideal to be followed, a pattern to which we may work. Whatever the end in view—commercial, social or spiritual—that society of minds is most effective when united not only by a common aim but so scientifically organised that every quality needed for success is present in the company, all harmoniously related and all acting under one direction.

A NEW ZEALAND TESTIMONIAL TO SIR ARTHUR CONAN DOYLE.

The Spiritualists of New Zealand have just sent to Sir A. Conan Doyle a beautifully illuminated address with emblems. The following is the text:—

TO SIR ARTHUR CONAN DOYLE, M.D., LL.D.

DEAR SIR AND BROTHER,—At the fourteenth annual Convention of Delegates of the National Association of Spiritualist Churches of New Zealand, held at Auckland at Easter, 1921, a motion was carried unanimously to place on record our warm appreciation of your visit to New Zealand and of the great work accomplished by you during your short tour. The subject of Spiritualism has never in this Dominion been so lucidly and powerfully set forth to listening thousands, and no lecturer at any time has drawn such large audiences.

It was a great undertaking to visit Australia and New Zealand, and lecture single-handed on a subject so misunderstood and misrepresented, but your indomitable courage and devotion to the cause carried you through the campaign with pronounced success. You have given substantial strength to the movement, removed the scales of prejudice from numberless eyes, and given real comfort to many anxious souls. You have thus stamped your name indelibly upon the Spiritualist movement in New Zealand, and we are full of admiration and love for you for your noble work.

We would add a word of praise for Lady Doyle. Though she did not visit our shores, we know that in other places she has stood by your side on various platforms, and we recognise her true womanly courage in so doing.

May you both be long spared to proclaim the great truth that there is no death and there are no dead.

Signed on behalf of the
National Association of Spiritualist Churches of New Zealand.

W. C. NATION, President.
CHAS. OSMOND, Treasurer.
A. H. MILES, Secretary.

Auckland, N.Z. March 27th, 1921.

In opinions, look not always back;
Your wake is nothing, mind the coming track;
Leave what you've done for what you have to do;
Don't be "consistent," but be simply true.

—OLIVER WENDELL HOLMES.

FROM THE LIGHTHOUSE WINDOW.

At the Stead Bureau, on Armistice Day, a beautiful service of reunion was held. There was a large attendance, over which Miss Stead presided. At the close, Mr. A. Vout Peters gave a number of excellent clairvoyant descriptions of soldiers seen with those present.

The message received for Armistice Day from Mr. Stead (published in our last issue), together with a similar message from him on the same occasion last year, has been printed and issued in pamphlet form by Miss Stead, and many thousands of copies were distributed at the Cenotaph. The pamphlet was entitled, "Two Messages for Remembrance Day." Attached to it was the following Foreword: "The messages contained in this pamphlet were given to us by automatic writing, the first on November 8th, 1920, the second on November 3rd, 1921. We confidently believe that they do emanate from W. T. Stead. Many will not be able to share our faith—but it matters not—it is the message conveyed that matters, and whoever you may be, whatever you may believe, we feel that a solemn charge has been laid upon us to give you at least the chance to read." The pamphlet can be obtained from the Stead Bureau, for one penny. Postage, of course, would be extra.

It is stated in the "Sunday Express" that a number of photographers have accepted the invitation to produce by normal means a result similar to that obtained by Mr. James Douglas at the recent sitting with the Crewe Circle. One or more applicants will be selected for the experiment, which will be arranged as soon as possible.

The passing of Mrs. Foster-Turner is recorded in the "Harbinger of Light" (October), just to hand. Sir Arthur Conan Doyle, in his book, "The Wanderings of a Spiritualist," said that she was "perhaps the greatest all-round medium with the highest general level of any sensitive in Australia." She paid a visit to England in 1911. Mrs. Foster-Turner was famous for her psychometric diagnoses, and built up a large medical practice. It was her custom to devote a day to the poor, when she treated them free of charge.

Captain Evans, second in command of Scott's Antarctic Expedition, in his notable book, just published, "South with Scott" (Collins), gives an illustration of the fact that "more things are wrought by prayer than this world dreams of." Near the foot of the icefalls of the Beardmore Glacier, in the Antarctic Mountains, he was marching north with the little party that had left Scott when he made his final dash south. He became involved in a maze of crevasses, with the certainty of death unless he could find a way out: "The three of us sat on the sledge. We were done, our throats were dry and we could scarcely speak. There was no wind, and the sun slowly crept towards the southern meridian, clear-cut in the steel-blue sky. We should have gone mad with another day like this, and there were times when we came perilously close to being insane. Something had to be done. I got up and said, 'I am going to look for a way out; we can't go on.'"

Captain Evans moved along a series of ice-bridges, and reached the lower slopes and a great valley of ice: "I stood still and surveyed the wonderful valley, and then fell on my knees and prayed to God that a way out would be shown me. Then I sprang to my feet and hurried on boldly. Suddenly I saw before me the smooth, shining bed of the glacier itself, and away to the north-west was the curious reddish rock under which the Mid Glacier Depot (laid by the party on its advance) had been placed. My feelings hardly bear setting down. I was overcome with emotion, but my prayer was answered and we were saved."

Mrs. Roberts Johnson, whose portrait appears on another page, has just concluded a week's visit to London, during which she has held highly successful sittings for the Direct Voice.

Those who have had long years of initiation into the mysterious phenomena of psychic science have read with interest Mr. James Douglas's vivid story in the "Sunday Express," wherein he describes his overwrought state as the result of being suddenly confronted with the wonders of a physical séance.

The Rev. G. Vale Owen, writing in the "Weekly Dispatch," on Psychic Science, says: "My letters come from all parts of the world, and the one note which hums through them all is a longing to believe that this thing is true. It may be the writer is a sceptic. Nevertheless, between the lines of his letter I can read this unexpressed hope that spirit communication may prove to be a fact. Some are bitterly hostile, for some reason which it is hard to understand. But reading, as I have done, some dozens of letters day by day from people of all classes and from

all parts, I learn that there are innumerable homes in which some incident has happened to raise the question in the minds of the family, 'Is it possible that our spirit people can have done this: that they are in contact with us?' Mr. Vale Owen then proceeds to narrate some interesting incidents described by correspondents.

He has also some important observations on the subject of malevolent spirits. He writes: "A prolonged and careful study of this subject has convinced me that the ordinary mortal has nothing to fear from them—except from one cause. The only thing that will expose a decent-living man or woman to their machinations is Fear. There is no cause for fear at all. If a man is cruel, or lustful, or in any sense a criminal at heart, he is one of them already. He has indeed every cause for fear. But live an average decent life and they cannot touch you." Mr. Vale Owen adds, "I write this with a full sense of the responsibility I shoulder in doing so."

The Rev. W. A. Reid, of Glasgow, delivered an address before the Dundee Society of Spiritualists on November 6th. Mr. Reid, it will be remembered, was the one responsible for the appointment by the General Assembly of the Church of Scotland of a Committee to inquire into psychic phenomena. In the course of his address, he said: "As to the contention that all communications were from devils, it was very unlikely if there were communications that devils alone would communicate. The communications might be either good or bad, or there might be none at all. The spirits from the other side were like the people whom they met here, and they must use their common sense to choose their company. There were undoubtedly communications that were evil. All should be based on the acceptance of Jesus Christ as Lord. He hoped to live to see the time when all earnest people would be united and when all Spiritualists would be Christians and all Christians Spiritualists."

Mrs. Cadwallader has written a beautiful appreciation of a famous American medium in her little book, just issued, entitled "Mary S. Vanderbilt: A Twentieth Century Seer" ("Progressive Thinker," Chicago.) It is a most interesting record of a fine psychic whose gifts brought comfort and hope to many bereaved ones. Mrs. Vanderbilt is quoted as saying, "I have found Spiritualism a good thing to live by, and I have come pretty close to finding it a good thing to die by." She began her public work, as a bearer of messages from the public platform, in 1895, though she had been holding private test séances since her girlhood. Her passing was on April 27th, 1919, in Boston (U.S.A.). A number of glowing tributes to her work are given from prominent American Spiritualists.

In view of the possibility of some of our readers being able to assist, we reproduce from the "Eastern Daily Press" (Norwich), the following letter from Francis G. Highe (Castleacre, Norfolk): "I am making a collection of 'Norwich Ghost Stories and Notes of Unaccountable Happenings,' and shall be greatly beholden to you if you will kindly allow me space to ask your readers for their assistance. Any story, ancient or modern, of the above nature, connected with the county—and there must be many such—some, perhaps, which have never yet been heard beyond the boundary of the parish in which they originated, will be gratefully received. It will be sufficient if I can obtain just a bare outline of the facts, with, if possible, dates."

Sir Arthur Conan Doyle, in a recent lecture at Nottingham, referred to elsewhere in this issue, paid a tribute to those fine pioneers, William and Mary Howitt. He said that he had been to the Castle to see the monument erected to them. The two Howitts, he added, were amongst the most earnest pioneers of Spiritualism, and in time to come their names would shine out.

Mr. James Douglas, whose articles in the "Sunday Express" describing his researches into Spiritualism are now being keenly followed by many thousands, gives a little sidelight into his personality in the course of an article in the last issue of his paper (November 13th). Reviewing a book by Lord Beaverbrook, entitled "Success," he says: "In the first place, let me say that since my boyhood I have detested books about success. One of my Sunday School prizes was 'The Successful Merchant.' I loathed it as bitterly as I loathed the boring smugness of Samuel Smiles. I hated all the gospels of getting on. I did not want to get on, and to this day I glory in the fact that I have not got on in the worldly sense of the phrase. Money has never interested me. I cannot envy rich men. The things I care for are not material at all. The son of a poor man who loved everything but money, I prefer my happy poverty to all the miserable wealth of all the miserable millionaires in the world. There are no happy millionaires. Therefore, I do not worship the brazen serpent of success."

THE MYSTERIES OF MEDIUMSHIP.

MRS ROBERTS JOHNSON AND HER PHENOMENA.

[The following reaches us from a trusted contributor to *LIGHT*, of whose good faith we have complete assurance, knowing him personally. Moreover, much that he narrates can be corroborated from the accounts of other sitters with the medium in question. We remember many years ago hearing a scientist of some note in the north of England remark that these things were to him "antecedently improbable," but that, having tested the facts, he knew them to be true.]

Really good trumpet or direct voice mediums are extremely rare birds, but we possess in England, fortunately for us, one of the best in Mrs. Roberts Johnson, and a few notes of what has transpired at her recent sittings will be of interest to readers of *LIGHT*.

This lady's power is increasing, and she now gets, occasionally, materialisations, and movements of heavy objects; although most of us remain of opinion that the "voices" rank the highest in any form of psychic phenomena. There is something so satisfying in a face to face talk with our dear ones who have crossed the bar; and that feeling of uncertainty sometimes experienced with trance mediumship is ruled out.

All who have sat at her séances have heard the trumpet levitating, but it is given to few to see it. This happened recently, owing to the curtain excluding the light falling down, and the trumpet was seen by all undulating in the air in wave-like motions, and going round the room at a great pace. When Mrs. Johnson first sat for voices she sat in the light, and the voices were weak, but directly light was excluded she found they increased in volume, until now, in the case of some of the spirits, the voices are heard several rooms away.

A distinct feature of this lady's sittings is the wonderful spirit singing obtained. Many of the spirits have beautiful voices, and their singing has an object—and that is to sustain the vibrations, and so enable our spirit friends to manifest in the circle. Notable singers are the spirits Reggie Thompson, Joe Griffiths and Wallie Galbraith, all lads who passed out during the war. But the great delight of a sitter is to hear his own spirit people sing, and a few weeks ago we got the son of one sitter singing in a capital baritone voice, and the sister of another sitter accompanying him in a sweet soprano. Sometimes three or four will sing, and the harmony of the perfectly blended voices is a real pleasure to listen to. At another recent sitting, a French soldier, another war victim, sang the "Marseillaise" right through, in French, in a splendid voice. It is astonishing how very human the singing sounds—we might have been in a concert hall listening to earth artistes—and to know these melodies come from our so-called dead makes it intensely interesting. One spirit child, singing to her mother, said "Now, Mummie, let's have the second verse." The spirits start the songs themselves and sometimes invite the sitters to join in, and comment on our poor rendering of the song!

Father Benson often comes with little addresses delivered in a grave and dignified manner, just as one would expect from the pulpit. This is one of his discourses, and knowing the sensation his book "The Necromancers" caused when published, it is interesting to see the view now taken by the author:—

"Dear Friends," he said, "I am pleased indeed to speak to you again. These opportunities for converse are very precious to me, and I gladly avail myself of them. If all the world utilised such openings how much better it would

be for humanity! I seize every opening to declare my regret at having written the book "The Necromancers," and I wish to undo as much as I can the harm it has done. From my limited knowledge, when on earth, of the laws existing here, I thought I was doing right. But I realise now that it is both proper and permissible that intercourse should take place between your world and this, and I pray for the time when all will realise it. The true law of God is Love. Love without true affection is dead. It is Love we want in your world to make peace—not the sword, not the gun. In the name of all that is holy what we want is peace and goodwill towards all men. Dear friends, good-night."

A sitting of great evidential value was held a few weeks ago at Colonel C.'s residence, when the Colonel's senior

Gurkha officer (now in the spirit world) came, and conversed with the Colonel and Mrs. C. in Gurkhali, a language quite unknown to the other sitters. But what are we to think of a spirit who lived three thousand years ago speaking in one of the most ancient languages of the world? Yet this happened only a fortnight ago. Two Egyptologists were sitting with Mrs. Johnson, when a Priest and Priestess of the Temple of Amen-Ra came, and chanted in, to us, an unknown tongue. Billie Johnson (Mrs. Johnson's son who passed over as a child many years ago, and always accompanies his mother) said that all the spirits were greatly excited as it was so rare for these old spirits who lived in the time of the later dynasties of the Pharaohs, to come down. We asked him how he communicated with them. "Oh," he said, "we have other ways of understanding them beside the spoken word." At the same sitting, a spirit came who had been in the spheres three hundred years. It was an Englishman, who came to a sitter and said he died in 1624, and that his tombstone would be found, and that he (the sitter) would be impressed where it was when the search was instituted.

Mrs. Johnson is clairvoyant in the circle, and often describes the spirits present, who usually then manifest and talk to their friends. David Duguid (who passed out thirteen years ago and arranges who shall speak, and distributes the power to the spirits) once left the circle to examine an invalid in a room two floors above. He came back and reported the condition of the invalid, and said, "He'll be alright the morn"—and he was!

All through the last five years of the war, a spirit lad, Wallie Galbraith, made it his special duty to find out for the sitters soldier lads who were missing. "Eh!" he would say sometimes, "I've found the mon—he was blown up at —, but he kenna naught about it. He only found himself in the spirit world."

The Billie Johnson referred to claims to mend watches and clocks, provided, as he says, "I have the tools," that is, the psychic power generated at the sitting. It's a curious claim for a spirit to make, but it is a fact that he has made watches go which had stopped, and clocks strike which were previously dumb. He has even repaired a leaking tap!

At a recent sitting, a lady said, "Oh! I wish I had a test so that I might be sure of what I hear now," when instantly Mrs. Johnson said, "The spirits show me an ivory cross—it is beautifully carved, and it is placed upon a coffin. I don't know what it means, but it's a lovely cross." The lady exclaimed, "Good gracious! why that is the very cross I always felt so sorry was buried with the coffin." Thus did the spirits supply a "test."

S. C.



Mrs. Roberts Johnson, the well-known Direct Voice medium, together with the psychic photographs of David Duguid and her guide. This photograph was taken recently at Crewe, Mr. Hope and Mrs. Buxton being the mediums. Strict test: conditions were observed by the sitters.

"THE UNSEEN": A SPECIAL PERFORMANCE.

A "PSYCHICAL RESEARCH" MATINEE AND DISCUSSION.

On Monday afternoon last, the management of the Little Theatre gave a special performance of "The Unseen," to which the members of the Society for Psychical Research and others interested in the subject of human survival of death were invited. The play was performed to a crowded house, and many people well-known in psychical research circles were visible in the audience. These included Susan Countess of Malmesbury, Lady Glenconner, Lady Muir Mackenzie, Lady Rayleigh, Miss Felicia Scatcherd, Miss Clarissa Miles, Sir William and Lady Barrett, the Hon. Everard Feilding, Dr. Abraham Wallace, Mr. J. D. Beresford, the novelist, and Mr. Henry Engholm. Several other persons of note in the realms of literature, art and science were also to be seen in various parts of the house, and the occasion was in the nature of a theatrical "event."

The play, as already described in *LIGHT*, turns on the story of a young Frenchwoman living in a country house with her husband, who is a landed proprietor. He is killed one stormy night in an encounter with a desperate poacher, and his wife at home hears him calling her name and subsequently sees his apparition bearing the wounds which it is afterwards ascertained he had actually received. The pair have been passionately devoted to each other, but the widow's grief is lightened and almost removed by the discovery that he can still communicate with her by writing and vision. To these communications she abandons herself entirely, managing the estate under the directions of her husband in "the unseen," and becomes again a happy wife, for she will not regard herself as a widow. Her parents, who consider this state of things rather deplorable, especially as they wish her to marry again, secure the services of a medical hypnotist, who places her under hypnosis to remove these delusions, with the result that finding herself cut off from all further communication with her departed husband she goes mad.

The whole acting of the play was superb, Miss Sybil Thorndike, as the widow, and Mr. Nicholas Hannen, as the hypnotic doctor, giving fine renderings of their special parts. But all were excellent.

At the close of the play an interesting discussion took place.

MR. HENRY ENGHOLM, of *LIGHT*, speaking from the stage, alluded to the fact that he had once been asked to make a film version of Mr. H. G. Wells's "Invisible Man," but had found it an impossible task since there was no method of portraying such a character as a person who was to be physically invisible. That was one of the difficulties in dealing with the play under review. Human survival was a question of fact, but whatever else might be said about the little drama it certainly illustrated the power of love in human relations whether in this world or the beyond, and this fact of human love did not enter into the consideration of scientific psychical research. It certainly seemed that the widow in the play did unwisely by an excessive use of her power of communicating with her departed husband. That was a matter in which religion should step in to control the intercourse between this world and the next. It was a question for the Churches to develop the religious sense in these matters. It certainly seemed to him that where a person claimed to have communication with the spiritual world it was a mistake to have immediate recourse to a doctor! (Laughter and applause.)

MRS. PHILIP CHAMPTON DE CRESPIGNY, speaking also from the stage, remarked that she found that Spiritualism, when presented in the theatre, was always given a disagreeable or abnormal aspect. Perhaps this was because it was so difficult to make normal things interesting. (Laughter.) She condemned the young widow's continual communication with the spirit of her husband. It was unhealthy and destructive of independence of character.

Replying to a clergyman who denounced Spiritualism as subversive of Christianity, LADY GLENCONNER and SUSAN LADY MALMESBURY vindicated the subject, the first-named lady by quoting the teachings of Jesus in regard to spirit communion, and the other lady by showing that it was not true that there was any real antagonism between the central ideas of Spiritualism and the spirit of Religion itself, whatever the Church as a human institution might proclaim.

MR. J. A. FRANCE said that as a man of eighty-five he might be permitted to say that within the last five or six years he had come within the light of what he regarded as a further and a new and beautiful revelation of Divine Love. He had been a follower of Christ since the year 1875, and had never known how good He was until he discovered this new revelation of His guidance. Love was the great power in life and death. It was Love that the world needed to-day, and these evidences of a life beyond were part of the loving care of the Heavenly Father for His children.

Amongst the other speakers DR. ABRAHAM WALLACE replied in his usual trenchant fashion to a clerical critic who cited medical authorities against Spiritualism, and also answered the challenge of another medical man who attacked the subject on behalf of medical science. In doing

so, Dr. Wallace accepted the invitation of the medical gentleman that some other doctor should speak—such a response was doubtless unexpected. The discussion, which was taking an acutely controversial form, was tactfully closed by the stage manager, and the audience then dispersed after an experience that was certainly interesting and not unprofitable.

ILLUSIONS: SOME REFLECTIONS ON THE PLAY.

I have been asked to say something on "The Unseen," as it presents itself to the philosophical Spiritualist, but I find little to add to the original notice of the play in *LIGHT* of the 5th inst. I said then that it offered no definite proposition, and the proof of this is shown in the fact that it would have been impossible to take a vote upon it, as one would do on some question of debate.

Let us look at it from the standpoint of the desirability or otherwise of killing out illusions, and a door is at once opened for discussion—of a sort. There are so many illusions. Imagine the case of a benevolent Spiritualist who, finding a materialist under the illusion that there is no life beyond the grave, takes him in hand and is able to destroy the illusion under hypnosis. Would the materialist go mad when separated from his beautiful vision of ultimate darkness and extinction? Would he be able to bear the destruction of his cherished ideal of "eternal putridity"? It is a solemn thought. It might form the motive of another play on the lines of "The Unseen." Or again, take the case of a medical hypnotist called in to remove from the mind of some celebrated man the illusion of his tremendous importance in the scheme of things. Would not the success of hypnotic treatment in this respect reduce the famous man if not to madness at least to complete nonentity? Some illusions are very important indeed. There are many scientists whose illusion is that physical science is the test and touchstone of all reality. It would be a fatal thing to remove that illusion by hypnosis or otherwise. It would destroy all their scientific usefulness.

As to the supreme question in this matter, "Is there a life after death?" the idea of illusion does not apply. It is a question of fact.

When we have ascertained (as many of us have ascertained) human survival to be a fact all prepossessions and opinions about it must go to the wall. They are of no importance. Every new idea has had to undergo the same ordeal as the central idea of Spiritualism. Those of us who have certified ourselves of the fact may listen with composure to all the discussions as to whether it is a welcome or an unwelcome fact, or whether it supports one set of doctrines or tells against another, and consequently ought to be true or ought not to be true! If it is a fact it is a fact for good or ill. And then comes the opportunity for another "illusion." If it is a fact, then it must have its place in the Universal Order and be a part of the plan of that Great Intelligence which is so very much more intelligent than the most intelligent amongst us. That may be an illusion. But if so it is one that not the most powerful medical hypnotist will ever succeed in removing. There are some "illusions" in the mind of humanity that cannot be killed, which rather suggests that they may not be illusions after all!

D. G.

THE CHRISTIAN SCIENCE ATTITUDE.

Mr. Charles W. J. Tennant, District Manager of the "Committee on Publication" of the Christian Science body in this country, writes:—

In your issue of the 29th October, there appears an article entitled "An Inquirer's First Experience," in which Mrs. Eddy is supposed to have appeared at a Spiritualistic meeting in Hove. Anyone who had studied the chapter entitled "Christian Science *versus* Spiritualism," in the Christian Science textbook, "Science and Health, with Key to the Scriptures," by Mary Baker Eddy, would perfectly understand that it was not Mrs. Eddy who appeared. The explanation of such phenomena is given by her on page 86 of the textbook, which reads as follows: "Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts."

* * * We give the above without comment, and would prefer not to have the question made the subject of discussion in *LIGHT*. Argument in such cases is clearly waste of time.—Ed.

THE SPIRITUAL BODY AND ITS COVERING.

The following paragraph appeared in a sermon by the Rev. Peter Green, published in the "Guardian," October 28th:—

"What! the reader will exclaim, 'do you mean to say that man's body is wholly spiritual?' Certainly I do, though that spiritual body clothes itself in this world (and so becomes visible and tangible) with material particles. An illustration may again help us. The microscopist frequently desires to examine minute marine creatures, beautiful in form and shape, but unfortunately invisible. He therefore stains them with magenta stain. Now the beauty and complexity of form belong wholly to the tiny animalcule; the magenta stain merely makes that form visible. So the form of man depends only on his spiritual body."

TRAVELS IN SLEEP.

A LIFE WITHIN THE LIFE WHILE IN THE FLESH.

By FREDERIC THURSTAN, M.A.

As the Rev. G. Vale Owen, in the "Weekly Dispatch," has recently been arousing public attention to cases where our spirit-form, travelling in the sleep-time of the outer body, spontaneously manifests itself on the earth-plane in the various modes our spirit visitors adopt, and does this feat without the aid of the outer mind, which has remained unconscious, there might be a demand for the publication of some more cases of this not uncommon occurrence. So I am prompted here to record for the first time a case in my own experience which in some details is worthy of especial attention and study.

Early in the year 1894, while in the educational profession, in India, I obtained unexpectedly a new appointment which necessitated my removal to another district. There were two sisters, friends of mine, at that time residing near Montreux, on the Lake of Geneva. They had been for the past twelve years intimately associated with me in various psychical researches, and it occurred to me, late one night, as I was sitting alone in my bungalow at Lucknow, that they might like to know my good fortune and change of address. So then and there I sat down and wrote a long letter acquainting them with my news. It was nearly midnight, before I had finished. I retired to bed and fell at once into a deep sleep. Two or three weeks after this I received by the mail a letter from them, from which I was surprised to learn that on the very night I had written that letter my spirit presence had visited them at the Chalet in Chailly well-known to me, had found them sitting together, as was their wont, between 6.30 and 8 p.m., for spirit communications which manifested through the hand of the younger sister in automatic script, and that I had controlled her hand to write them a letter they enclosed. It informed them that I had just then been writing them a letter to tell them I had been appointed to a new post, and that they would hear the details in due course. Naturally, they wished to know whether I endorsed my letter as authentic, and corroborated the news: so they had written off to me at once, and our letters crossed.

Now, in reporting this case I should like to add some more facts and comments to make a scientific study. First, as regards the time. Lucknow is about five hours ahead of Swiss time. Consequently, when I fell asleep, it must have been about 7 p.m. with my friends, and so found them in right attitude of passivity as recipients. Agents acting from India have thus a convenient difference of time to enable them to project themselves during sleep to recipients in Western Europe and South Africa.

If people in Britain wish to travel astrally any night, and to act as agents, they had better not focus their attention to go to the East during night time. They would find their friends visited either still asleep or just waking, and consequently had recipients. But if they set out westwards, say, to anywhere on the Eastern side of the Americas, they would find good recipients five to six hours behind them in time. A similar rule would hold between the Eastern and Western coasts of America.

A second point in my experience requiring elucidation is as to how my spirit was helped to make that journey without the assistance of my conscious mind and attention. I am naturally a strong and clear visualiser, and I have a habit, when writing a letter, of visualising in mental vision the person I am addressing, and, if possible, the place and the surroundings. Consequently, I have no doubt my thought-form went to the Chalet at Chailly while I was writing the letter. This both gave an impulse to my spirit-self to travel there and left the pathway as a ray clear to follow. Next, my spirit-self knew the habit of these two ladies to sit at that hour, and also the unusual fact that a speciality of that automatist was the receiving of messages from persons still in the flesh. Frequent cases of this kind occurred at their sittings, and were verified. In all my now forty years of experience of intercourse between the two hemispheres of human life, no episode has made such a deep impression on my spirit as one which happened through the mediumship of this same psychic some eight years or so previously, and in which I had played a dramatic part.



FREDERIC THURSTAN, M.A.,
Author of
"The Romances of Amosis Ra."

Before my friends had left their residence in London for Switzerland, I had, in paying them a visit one Sunday afternoon, brought with me a comrade of mine in occult investigation—a Captain. That was the only occasion they met him in the body, and they had almost forgotten his existence, but one day, when they were sitting at Chailly—it was shortly after my friend the Captain had returned from South Africa, where he had served with Methuen's Horse, in the first Boer War—he controlled the automatist for writing. He informed them that as a spirit he was very troubled, as a certain disaster hung over his destiny which his outer self was unaware of. He wished them to record this prophecy—he specified the nature of the crisis—and to inform me, in order that I might be able, when the time came, to prove to his outer self that the blow to his happiness was fore-ordained, and so prevent him from taking violent and rash measures. They informed me, but the event predicted was so unlikely to happen that I could not believe in its possibility. However, in a year it did—like a thunderbolt out of the blue—come upon him, and I was enabled to save his life from a rash act in a drama in which the spirit world employed another well-known young lady psychic to play the part also as his saviour. It is too long a story to narrate in full here, but naturally it was a great spiritual education in my progress. It impressed me deeply.

I remember one starry night in India, when on the roof terrace at Adyar, tête-à-tête with Colonel Olcott, and exchanging interesting experiences with him, I narrated this episode of my life. Olcott was so struck with it, that he begged me to write it out for "The Theosophist," and suggested, as the details were my friend's secret, that I should make a story of it with other names and other *mise en scène*. I agreed, and—if I remember rightly, it was early in 1895—my story was duly published in "The Theosophist" under my pseudonym of Count Ernest von Leben. Though the names of the actors and the setting are fictitious, the details of the episode are exactly as they happened in my own experiences alluded to above.

I may add that my friend, the gifted psychic, in the above strange happenings, is still on this side of the curtain, and now residing again in this country. I give her address to the Editor, in case he or any sincere investigator may wish to write to her for verification of my narrative. I have not asked her consent, but I think her kind heart will oblige the cause we promulgate.

TO CONTRIBUTORS AND CORRESPONDENTS.

The present wave of activity in connection with Spiritualism is keeping us all busy from morning to night in dealing with swarms of visitors and sheaves of letters and contributions. We must therefore ask the indulgence of our friends whose letters and articles do not receive immediate attention. We use our best endeavours to deal with all of them, but it needs time, and there are difficulties of which only those on the spot can have any clear idea.

SPIRITUALISM IN CANADA.—At Toronto, Ontario, on the 29th ult., in the presence of a large assembly, the corner stone of the Britten Memorial Spiritualist Church, the first Spiritualist Church to be erected in Canada, was laid by the pastor, Mrs. Martha Stier, after a brief but impressive ceremony, conducted by Mr. S. Grant, Vice-President of the Church Board. A second stone was laid for the Lyceum, in which the members have been worshipping for some years past.

"NAILING A SLANDER."—Referring to the article on Page 663 under this heading, a Manchester correspondent, Mr. G. E. Breeze, states that he possesses a copy of the book referred to, which was published in Boston, U.S.A., as long ago as 1861. Agreeing that its author (A. B. Child, M.D.) had peculiar and unusual views of life, Mr. Breeze holds that the book ought to be read in its entirety to be understood, and not judged by one of two extracts. "Dr. Child," he says, "was certainly not an irreligious man."

HERODOTUS AND PSYCHICAL PHENOMENA,

By J. ARTHUR HILL.

Belief is a matter of custom rather than of proof. We accept many articles of belief on very slender evidence; for instance, many people who believe in wireless telegraphy have never seen a sending or receiving station, would not understand the process if they did see one, and may even have no first-hand acquaintance with any operator. Consequently their belief is based on third-hand evidence, which, according to strict canons, is practically worthless. This flimsiness of evidence is, of course, inevitable for all of us in most of the departments of belief; we have not time to examine everything for ourselves—we must take many things on trust.

At some periods, no doubt, there has been a tendency to imaginative exuberance, and a too-easy credulity; but it is equally certain that at other times there has been an opposite extreme of materialism and incredulity. Of this latter kind the period including the second half of the nineteenth century may be cited as an example. Science had made great discoveries in the physical world, and it possessed eloquent expositors in such writers as Huxley and Tyndall. The result was that the general public fixed its eyes where it was told to look. It became absorbed in the materialistic side of life, and lost its belief in anything else. From this, in great part, came the most devastating war in history, with its attendant evils.

We are now, happily, swinging back to a more intermediate position. We are beginning to find out that things happen which are not explicable by reference to the forces known to orthodox science; and, further, we discover with somewhat of a shock of surprise that old writers have already noted these things, but that we smiled at the said writers as being the credulous and child-like products of an early stage of civilisation. The smile was premature, perhaps. Some of these writers were not altogether fools.

It is interesting to look through Herodotus, for instance, with the results of modern psychical inquiry in mind. Herodotus was for long regarded as a romantic writer who included anything that took his fancy, without troubling about its truth; a sort of early H. G. Wells without Mr. Wells' Bachelorship of Science, and, consequently, more at the mercy of his romantic impulses. But poor old Herodotus is now coming into his own. Practically all his wonder-stories are at least possible, and though no absolute proof can be reached either one way or the other, it must be admitted that many of the narratives have a very close family resemblance to modern and better authenticated cases; and this must count for something.

One of the first of Herodotus' psychical narratives is a case of premonitory dream. Croesus, King of Lydia from 568 B.C. to 554 B.C., dreamt that his son Atys would die by the blow of an iron weapon. Greatly alarmed by the dream, Croesus took measures to avert its fulfilment. He "instantly made his son take a wife," no doubt thinking she would help to keep him out of mischief, and he also had all the spears and javelins moved out of certain rooms used by his son, lest one of the weapons should fall and inflict the threatened wound. Presently it happened that the Mysians sent to Croesus for help against a huge boar which was wasting their cornfields and which their hunters had failed to kill. They asked that Croesus' son, with a band of chosen youths and suitable hounds, should go and rid them of the pest. Croesus agreed to send a band of hunters, but, bearing his dream in mind, refused to let Atys go. His son protested, saying that his wife and the citizens would think him a coward. Finally Croesus consented, being reminded that a boar has tusks but no iron weapon; further, he gave Atys into the special care of Adrastus, who was under an obligation to the king and accordingly could be relied on to do his best against brigands or other dangers which might arise. The hunt took place as arranged, and the boar was surrounded; the hunters closed in, and Adrastus, hurling his javelin, missed the boar and killed Atys.

Croesus gave himself up to mourning for two full years. At the end of that time he was informed of the greatly increasing power of the Persians, and he deliberated as to whether anything could be done to check the danger. In accordance with custom, he wished to consult the oracles, but—with creditable and modern-sounding caution—he decided to test their powers before putting the important question about peace or war with the Persians. To this end he sent messengers to seven different oracles, six of them in different parts of Greece and one in Egypt. The messengers were instructed to count the days from their departure from Sardis, and on the hundredth day they were to ask the respective oracles to say what Croesus was doing at that moment. The answers were to be taken down in writing and brought to the king. This was done. None of the answers remains on record except that of the oracle at Delphi. There, the moment that the Lydians entered the sanctuary, and before they put their question, the priestess said:

"Lo! on my sense there striketh the smell of a shell-covered tortoise,
Boiling now on a fire, with the flesh of a lamb, in a cauldron,—
Brass is the vessel below, and brass the cover above it."

This extraordinary statement turned out to be a correct description of the king's occupation. "For on the departure of his messengers he had set himself to think what was most impossible for anyone to conceive of his doing, and then, waiting till the day agreed on came, he acted as he had determined. He took a tortoise and a lamb, and, cutting them in pieces with his own hands, boiled them together in a brazen cauldron, covered over with a lid which was also of brass."

Croesus' precautions may not have been perfect, but it would not be easy for a modern psychical researcher to improve on them much. He did not decide what to do until the messengers were on the way, thus eliminating the possibility of his giving involuntary hints of what he intended to do, and eliminating also close-range telepathy. Then he thought of an outrageously unusual and absurd action, so that the odds against success by a chance shot should be heavy. Further, he cut up the animals and did the cooking himself, so that there should be no witness to tell the returning messengers what had been done, for they might be in collusion with the oracle—assuming the latter to be a "fraudulent medium," and might write the report after getting the information. All this was sane and intelligent, though Mr. Edward Clodd assures us that people who concern themselves with psychical things are mentally defective. Croesus was convinced that the oracle had genuine supernatural powers of some sort, and we may rather suspect that if Mr. Clodd had carried out the experiment, he might have had to admit that there at least seemed something queer about it, and he might have had to class himself among the interested defectives. But, as we know from his own statement ("International Psychic Gazette," April, 1918), Mr. Clodd does not experiment; he prudently avoids the risk of being convinced. He attended one séance about fifty years ago, and has successfully forgotten what happened. These prejudiced people seem to think they know what can or cannot happen, without any experiment; it is curious that they call themselves Rationalists, and pretend to be scientific, for their methods are as unscientific as those of the most bigoted theologian.

Another of Herodotus' stories has a resemblance to some of the phenomena of dowsing. The Phocæans, having settled in Cynrus (Cyprus), became troublesome to their neighbours by their excessive tendency to pillage and murder, and the Carthaginians and Tyrrhenians sent a fleet of a hundred and twenty ships to attack the chief Phocæan town. The Phocæans met the enemy with sixty ships, and a battle was fought in the Sardinian Sea. The result was claimed as a victory for the Phocæans, but it was a Cadmeian victory, hurting the supposed victor more than the vanquished, for forty of the Phocæan ships were destroyed and the remaining twenty put out of action. The Carthaginians and Tyrrhenians, having taken many prisoners, landed them after the fight and stoned them to death. Afterwards, says Herodotus, when people or even sheep or oxen passed the place where the murdered Phocæans were buried, the bodies of the passers-by became contorted, or they were seized with palsy, or lost the use of their limbs. This is a story which we should hardly expect mere imagination to create. We can understand mythical ghost stories arising, from the fairly common desire of man for a future life and from the phenomena of dreams in which we perceive dead people as still alive; but there seems no prejudice or tendency that would lead to the development of such a story as the one just quoted. Moreover, it is supported by modern instances. Psychometry is a fact; sensitives glean information in some unknown way by handling objects, and dowsers can sense underground water by the twitching of their muscles. It is reasonable to suppose that the proximity of the buried Phocæans might have the effect described; and if the account is correct, we cannot ascribe the effect to expectation and imagination, for animals were affected as well as human beings.

These stories were of matters near home. When Herodotus is reporting what he hears about distant peoples, his narratives take on a mythical character. But he is careful to tell us that he is reporting, not stating his own belief. Indeed, sometimes he states his disbelief, and occasionally errs on the sceptical side, as the modern psychical researcher probably does; for example, concerning the statement of the circumnavigators of Libya, that they had the sun on their right hand when sailing west, Herodotus says: "I for my part do not believe them." But they were right. Herodotus' disbelief was the result of his ignorance of the shape of the earth. And as to other things, he remarks that "the Greeks tell many tales without due investigation." While as to the Egyptians, "Such as think the tales told by the Egyptians credible are free to accept them for history. For my part I propose to myself throughout my whole work faithfully to record the traditions of the several nations." And he has a dry way of indicating what he thinks; one can almost see his whimsical smile. "At length the Magians, by offering victims to the Winds, and charming them with the help of conjurers, while at the

same time they sacrificed to Thetis and the Nereids, succeeded in laying the storm four days after it first began; or perhaps it ceased of itself." Charms plus time will lay a storm, as incarnations and arsenic will kill sheep. Herodotus obviously had no belief in many of the things that he records as believed by others. But he was possibly a better historian—and certainly a more interesting one—than he would have been if he had suppressed everything that happened to meet with his disapproval or incredulity. And, as we have seen, he occasionally disbelieved narratives which turned out true, in the light of later knowledge. He erred on the sceptical side, and would have felt quite at home at an S.P.R. meeting!

THE BLESSINGS OF SPIRITUALISM.

By E. WAKE COOK.

In early manhood, just when I had burst the swaddling clothes of orthodoxy and was in an agonising sea of doubt, fearing that the quest of truth would land me in atheism, or materialism, then was the storm and stress stilled by Spiritualism, which said, "Peace, be still!" It came providentially at the psychological moment, and has been a constant benediction ever since—so much so that I vaguely pity all those unfortunates who have not been able to accept its blessings.

During all the long, long years since that far-off event, I have not, personally, known of anyone who has suffered any ill effects from it. On the contrary, all have been benefited by it, some of them immeasurably. It has turned the desolation of mourning into an ecstasy of joy. What it has done for the individual it will yet do for the whole world, and it is the only thing that can save civilisation from its manifold menace.

But our opponents say it drives people mad. Well, if it does, it is our enemies who are driven mad. Even when it does not drive them quite mad it seems to "knock them silly," as the boys say. Our opponents are always at their worst when they attack us. Some fatality dogs their efforts, and they expose themselves when they think they are exposing Spiritualism. A few of them rush off to the insanity of absolute scepticism, which is the most self-stultifying of all forms of mental aberration. Others are like those clever folk who proved to their own satisfaction that the world could not possibly be round, because the people on the other side would fall off! Others, again, are like the man seen by my brother in Melbourne. He was taking a cartload of cabbages to market, but they got loose and were falling off into the road. The onlookers, seeing most of the game, shouted, "Hi! your cabbages are falling off!" But it was the first of April, and the driver, looking straight ahead, said, with ineffable self-complacency, "No, you don't! You don't make a fool of me!" So many of our opponents are too clever to believe the truth!

Then we have bigwigs of the Press, happily decreasing in number, who think John Bull's skull is a century thick! Then there are the "highbrows" who calmly play Hamlet without the prince, and pity such poor folk as Spiritualists who are credulous enough to believe that the Prince is an indispensable part of the play.

But the most stupefying sight of all is to see grown-up folk attributing all our phenomena to a personal Devil! And this in the twentieth century. I said "grown-up," but they are not grown up—their spiritual growth, the only thing that really matters, has been crushed by the iron yoke of an old-world theology, which condemns its votaries to perpetual stagnation, while spiritual growth is the highway to God, and all the beatitudes.

So this is the motley army of obscurantists opposing our progress? They should strengthen us, they cannot crush or hinder us, and their efforts to do so, it has been humorously said, are like the efforts of an insane grasshopper trying to compass the destruction of London by butting its head against the cupola of St. Paul's! Few of us realise the flood of blessings Spiritualism has in store for the distracted world; or the height, and the wide scope, of the mission which is laid upon us. Greatly have we received, and greatly must we give.

THE UPWARD WAY.

HINTS AND GLIMPSES.

Whether we succeed in establishing verbal communication with them or not, I do not think it is very difficult to believe that we are surrounded on every hand by spiritual beings. Many people, indeed, with clairvoyant and clairaudient powers, are acutely conscious of their presence, and even the most materialistic of us has probably at some period or another of his or her life caught a glimpse or a sound of Paradise. Moreover, everyone has experienced at times that strange urging or restraining influence impinging upon the mind from, it would seem, an outside source, and what is more reasonable than to suppose that this is the beneficent action of our spiritual guides and guardians speaking to our own spirits in the universal language of telepathy?

But how can one be sure of all this? To some it is possible to conduct a series of scientific experiments, and by this means to obtain indisputable proofs of the existence of the world to come; others may have psychic gifts themselves, or may be assisted by those possessing these gifts, and may thus discover of a surety that their dear ones are not lost to them for ever, but are very near them still. Yet how is the ordinary person, without any such gifts or facilities, to become really cognisant of the spiritual world of which he or she forms a part?

Spurious methods have been employed since the world began to effect this purpose; and inasmuch as the spiritual and physical are known to be mutually antagonistic, some have sought to induce spiritual supremacy by the suppression and mortification of the physical nature. Rather, I think, the true method is a more positive one, and one which in a measure involves and includes the other, viz., spiritual cultivation and growth. And to this end I know of only one means—the ascent, perchance with bleeding feet, of that steep and bitter path, the *Via Crucis*. When high upon that Way, I do not think we shall need to trouble very much about verbal communications from those already upon Mount Zion; we shall ever more clearly sense them by our side, leading and helping us up!

F. O. B.

ANSWERS TO CORRESPONDENTS.

P. B. BEDDOW.—Thank you. It is a beautiful poem, but as the authoress tells us it has appeared in all four editions of her poems and in several anthologies, it is not thought advisable to reprint it.

J. J. JONES.—You are very welcome to the book, for which you have chiefly to thank Mr. Engholm.

A. E. TAYLOR.—You might communicate with the Psycho-Therapeutic Society, 4, Manchester-street, W.I.

J. M. STUART YOUNG (Lagos, Nigeria).—Your letter is having attention. We have long known your name as a writer. The lyrics you send are graceful enough but unsuitable for our pages. They seem well adapted for songs. Thank you for the piece of music, which is welcome.

J. D. MILLER.—Your lines are smooth, but too jingly to harmonise well with the serious thoughts they convey.

FALCA.—The religious tone of the verses is unexceptionable. Their fault is a certain cloudiness of expression which makes it difficult in some cases to follow the meaning.

C. ALLAN.—The number and bitterness of the attacks are the measure of the advance of the subject. There are many such diatribes. Very few of them are worth serious attention. Replies to them are better addressed to the paper in which they appear.

J. B. L. (Eltham Park).—There is a distinctly original note about the verses, but they are not suitable for our columns.

G. H. RECKETT.—We have your letter, but fail to see in what way the paragraphs in question, which were taken from another paper, can do the mischief you suggest. The matter was not identified with "birth control," but as something not remotely connected with it. The association of the two ideas is obvious, but they need not be confused by any intelligent person.

HERBERT PRICE.—Thank you for the long letter, which we read with great interest, and shall look forward to further news. We have little time for personal correspondence nowadays, but keep you always in friendly remembrance.

NEW PUBLICATIONS RECEIVED.

"Les Témoins Posthumes." Par G. Bourniquel. Preface de Jean Finot. (Paris, Paul Leymarie, 6 francs.)
"The Magic Power." By Tillie McLean. (Hurst and Blackett, 8/6 net.)

From Arthur H. Stockwell: "Inspirational Spiritual Teachings," by W. Hand, 4/-; "Love's Symphony" (poem), by S. Hanham, and "From Smuts to Thistledown," by F. V. Godwin, 2/- each; "The Only Real and Effective Methods, etc.," by J. W., and "A Syrian Night," by W. H. B. Cutts, 1/6 each; "Thoughts at Eventide," by M. W. Reid, and "After the Storm," by E. W. Burton, 1/- each; also "Thrills of Joy" (Music), by T. H. James, and "Rose of Yester-Eve" (song), by F. A. Fowler Brown, 2/- each. Poems: "Wheat and Tares," by Annie M. March, 4/6 net; "A Message of Cheer," by "Damia," 2/- net.

"The Home of Fadeless Splendour; or Palestine of To-day." By George Napier Whittingham. Illustrated. (Hutchinson, 24s.).

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

LOCALITY IN THE SPIRIT WORLD.

V. A. FILMER.—We note that while admiring "Lieutenant-Colonel's" writings in *LIGHT*, you do not agree with him in his idea that "locality" attaches primarily to material conditions. That is, of course, the sense in which the term is currently used—the sense of place in relation to physical surroundings. The difficulty in this question of "place" v. "state" arises from the fact that in dealing with what we conceive of as the spirit world we are dealing with an intermediate, something that is, so to speak, between the idea of "place" and the idea of "state," and seeming to partake of the qualities of each. Anyway, the problem is one which it seems of little profit to discuss at this stage. Let us get thoroughly into the general consciousness the knowledge that there is a spirit world—whatever and wherever it may be—before we spend any undue proportion of our time in discussing its "geography" and "physics," the real nature of which we have been frequently assured is beyond any adequate understanding by the physical brain at the present time, at any rate.

SPIRIT PHOTOGRAPHY.

H. E. S.—You ask if there is a case in which a genuine so-called spirit photograph has been taken in circumstances "where care has been taken in the experiment to exclude the possibility of the subtle human aura influencing the operation?" We know of no such case, and fail to see how it would be possible, especially as the auric influences of the sitters are in all probability used in the production of the psychic extra. If you study the question of the aura in its relation to spirit communication, and its necessity as a link of communication between the physical and the super-physical states, you will readily recognise this. The criteria for determining the existence and activity of outside intelligence in the production of spirit photographs lie quite outside this consideration. There are several instances of communications from spirits by ordinary methods being afterwards supplemented and confirmed by psychic photography. Possibly a study of such books as those of Mr. James Coates on *Psychic Photography* would assist you in arriving at conclusions.

OF WHAT DOES THE SPIRIT WORLD CONSIST?

F. J. S.—Both questions, "Where is the Spirit World?" and the one you put in the words of the heading of this reply, are exceedingly difficult, since we are travelling outside of time and space and beyond physical conditions. Whatever is said, therefore, must be put into human language with all its limitations of meaning. As to what may be called the material, or more properly substance, of the spirit world, we are told that it is composed of the

finer and more rarefied elements of this world and the other planets, and that those elements, carrying with them the conditions of the various forms of matter from which they were derived, are appropriated to corresponding forms in the super-physical order. As to the question of energy, this, as we know, "runs down," and the process of restoration in this world is relatively slow and laborious. Matter or force has to be digested and worked up, as in the taking of food or the absorption of air. In the spirit world the process, it seems, is more rapid and direct, a form of endosmosis, so to speak, the deficiency being immediately supplied from the surrounding fields of latent power or energy. This is very roughly to reply to your questions. It is the best we can do in so short a space.

THE DANGEROUS SIDE.

ANXIOUS.—Of course there are dangers in Spiritualism. As Horatio observed, "There needs no ghost come from the grave to tell us this." Everything, even eating a meal, has its dangers, usually in proportion to its value and importance. The perils come from ignorance and excess. In the case you mention we agree that it is deplorable that such exhibitions of incompetence in connection with mediumship should exist. It is much better to leave a thing severely alone if it cannot be capably handled. It is like trusting a fine razor to children. All the same, we find the dangers of mediumship greatly exaggerated, having known so many healthy and long-lived persons amongst mediums. But they were always persons who understood the nature of their gifts and used them wisely.

A DRE PROBLEM.

K. RANDALL.—"Is it possible for a person in dream to be conscious that he is dreaming, and, so to speak, examine the dream?"—Quite possible, so far as our experience goes, and we believe that there are many other persons similarly constituted. It seems to be a case of "double-consciousness." You are asleep, and know you are asleep, and watch the dream-drama as a spectator as well as an actor in it. We have had the experience many times, with the additional power, on occasion, of being able to wake up at will if any disagreeable situation arose. Thus once, being convinced that the persons we saw were merely dream-creations of our own, and behaving accordingly, we aroused in them so much amusement, that, to escape a ridiculous position, we "returned to earth" by waking up as quickly as possible! But there are too many problems connected with the dream-state to make it safe to dogmatise on the nature of all of them. The fancy and imagination of the dreamer may colour much that he sees or hears on other planes of existence.

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Lewisham.—*Limes Hall, Limes Grove.*—11.15, public circle; 6.30, Rev. Robert King. Wednesday, Mrs. G. Davies, address and clairvoyance.

Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mrs. M. S. Worthington.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. T. W. Ella; 6.30, Miss V. Burton.

Brighton.—*Athenæum Hall.*—11.15 and 7, Mr. Abram Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Robert Gurd.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Bolton. Thursday, 8, public meeting.

Holloway.—*Grovedale Hall, Grovedale-road (near High-gate Tube Station).*—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, address; 3, Lyceum; 7, Mr. H. Boddington. Monday, 8, public circle (members only). Wednesday, 8, Mr. and Mrs. Brownjohn. Friday, 8, free healing. Saturday, December 3rd, Ladies' effort, tea and social; tea at 5; tickets, 1/- each.

Peckham.—*Lausanne-road.*—7, Mr. G. Tayler Gwinn. Thursday, 8.15, Mrs. F. Kingstone.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. Annie Brittain. Wednesday, 8, Mrs. M. M. Maunders.

Worthing.—*Tarring Crossing.*—6.30, Mrs. O. Hadley.

COL. COWLEY informs us that Mrs. Roberts Johnson is visiting London once a month in future. Letters may be addressed to her at this office.

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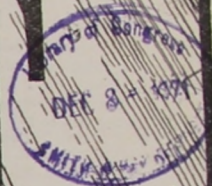
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Wednesday, Nov. 30th, 7.30 p.m. ... MISS VIOLET BURTON

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6.30 p.m. ... MR. GEO. MORLEY.
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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,133.—VOL. XLI. [Registered as] SATURDAY, NOVEMBER 26, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Slowly the darkness wanes and earth ascends,
In that great curve that ever upward tends,
Where Truth, no more a star in the black night,
Becomes a cloudless blaze of living light.

G.

We take the following from the "Edinburgh Evening Dispatch" of the 15th inst.:—

WAS "R.L.S." A SPIRITUALIST?

To the Editor.

The following statement occurs in a paragraph printed in the Spiritualist newspaper, *LIGHT*, of 13th August last:—

"The memory of Robert Louis Stevenson is likely to remain green for centuries to come . . . and, apart from our own early association with him, we never forget that he was the secretary of the first Spiritualist Society in Edinburgh."

Can any of your readers say when, and for how long, Stevenson was associated with the Spiritualist movement?

INQUIRER.

In *LIGHT* of August 11th, 1917, we published the following statement from Dr. Gavin B. Clark, formerly M.P. for Caithnessshire, being part of a letter received from him in reply to our inquiry for information:—

It is quite true that R. L. Stevenson was the secretary of a Society of Spiritualists in Edinburgh. In the year 1873 I was the Chairman and Stevenson was the Secretary of the Edinburgh Psychological Society—a Society formed by the Edinburgh Spiritualists. I think his cousin, R. A. Stevenson, was the vice-chairman in the same year. I have somewhere at home the printed syllabus of the Society for either 1872 or 1873. I was at more than one séance with the Stevensons. One was held in my rooms in the Edinburgh Maternity Hospital, of which I was house surgeon at the time, and there were several of the leading medical men present, also Mrs. D. O. Hill, the artist, whose "Livingstone" is in the Edinburgh Gardens. David Duguid was the medium, and Mrs. Hill got a little direct painting, which she mounted in a gold bracelet and wore very often in those days.

Many persons who take up the investigation of Spiritualism find their way smooth and untroubled. They are untroubled by "undesirable influences." The communications they receive are always fine and sensible. But with others the quest is a difficult one. There are many perplexities and occasionally they are

annoyed by misleading messages. It is a question which has often been handled in *LIGHT*, but we would like again to refer to it for the benefit of new readers. Here is a reply from a group of spirit guides who were asked how to guard against undesirable communicators:—

The simplest and, as we think, the most efficacious method of protection is that all persons should realise the supremacy of the power of the will; that they should surround themselves with a positive atmosphere; that they should inwardly determine that they will have nothing associated with them, physically, mentally or spiritually, that will be for their harm in the slightest degree, and they can effect this desired result by keeping themselves mentally and morally sound and pure, and by maintaining an absolute grip, so to speak, over that potent factor, the will. If you will cultivate this supreme element in your nature, it will become a sure safeguard, not only from intrusion from the spiritual side of life, but also from contaminations from the material side of life.

* * * *

All the perplexities, all the confusion of thought in connection with Spiritualism seem to us the most natural thing in the world. Around the great central idea of a spirit world and spirit communication, it was inevitable that all kinds of embroidery should be woven and all sorts of theories, reasonable and unreasonable, spun. Some people must have an explanation of life even if they have to invent it themselves. Some minds are romantic in tendency and hence many fantastic and decorative schemes of thinking. If we hold fast by the idea that Nature is always simple and reasonable, and always consistent with herself, we need have very little trouble so long as we are content to think things out for ourselves and not leave the thinking to be done for us by others. That we may at first accept doctrines which are not true or reject others which are true is simply part of our apprenticeship to life. We have all to learn by our own experience. An important stage is reached when, having formed our own views, we are able quietly to disregard all those which appear to us unreasonable or absurd. Some of us passed through the ordeal ourselves and came out of it thankful for an experience which enriched us with independence, self-direction and strength of purpose. We saw why things had not been made too easy for us. We saw, too, that whether in this world or the next we are human, with all the proneness of humanity to make our own rule of right the rule of right for others.

A SENSIBLE SPIRITUALISM.—There is a reasonable Spiritualism firmly established in the order of Nature, and outworking logically in the procession of intelligence. There is an unreasonable Spiritualism, grotesque, outlandish, unrelated to orderly thinking, and consequently repellent to the healthy mind. It is the product of a morbid psychology and sloppy emotionalism. The frank recognition of this fact is the first step towards bringing it under control. So far, in the Providence of life it has worked its own cure and been defeated by its own excesses. To-day the advance of intelligence and understanding enables us to grapple with it deliberately with a view to extirpating it altogether, prevention being better than cure. When it is finally expunged, the reasonable, sensible Spiritualism will have more room to grow and to fulfil the great part now assigned to it in the evolution of the humanity of the future.—From "Spiritualism: Its Ideas and Ideals," by DAVID GOW.

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and Newsagents; or by Subscription,
22/- per annum.

THE PROGRESSION OF MARMADUKE

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 743.)

January 16th, 1916.

"I am giving to-day a sketch of the life here more fully than I have hitherto done. You may think we seem always occupied in pursuits which are foreign to our nature, and therefore that our lives cannot be happy ones. Not so; we have certainly to undergo a gradual growth after coming over; but as imperceptibly our natures change we become assimilated to the life here. It is true that we should not be happy if we had the same aims and aspirations as we had on earth, for then we should decidedly feel our employments uncongenial; but as our natures can change even on earth, so they undergo an even greater alteration here, and before long, not only are our employments congenial, but they become for us the only ones worth doing. Then, too, we can carry on all the harmless pursuits we used to delight in on earth, and the only difference is that we can carry them to a higher standard of perfection. For instance, my playing that I used to be so proud of, absolutely disgusted me when I heard the music here. Not that anyone tried to dishearten me; I was asked to perform, and did so until at last I got out of patience with my own clumsiness and begged for lessons from one of the grand old masters, and he at once agreed to help me, saying, 'We should never have corrected your faults while you yourself were unconscious of them, but dissatisfaction with your own work is the beginning of progress, and now you will improve.' He tells me I shall make a fine organist soon, for I have the love and the technical skill for it, but I have to shake off a certain carelessness of execution which has grown up by degrees and which I had been too idle to correct. It is typical of my wasted earth-life; good opportunities cast aside, and a wilful letting myself slide to a lower level. Well, I have my chance at last, and if I neglect it I shall deserve not only to lose it but to suffer for it. Still, I have altered from what I used to be, and there is not much fear of my reverting to what I was in the past. I am on myself again, you see; but really I find I am still a good deal self-absorbed, and I hope you will bear with me if I still sometimes write in the personal strain."

January 23rd, 1916.

"To-day I will commence by giving you some of the experiences one passes through in endeavouring to cast off selfishness. I have told you that remorse seized upon me again whenever I hesitated to help others. It is in this way: Say I had a call to go to a certain man who had been in my own sphere of life, and whom I could possibly better understand and help than anyone else could. I was perhaps not at the moment inclined to meet anyone who would recall my past life, and so I would say to the guide: 'Oh, I don't think I should be of much use—please ask someone else.' Then he would turn a sorrowful look on me and be gone before I could take back my words. I would now pass a miserable hour—shame, degradation, everything that was connected with my own past would pour through my mind and obsess me, and finally I would call aloud for the guide to return. He, a gentle, elderly friend, would reappear and say: 'My son, the narrow path is the only safe one. If you stray from it you will find the broad one will prove but a blind alley. You do not want to lose what you have gained, but unless you can shake off self you will never be able to get away from your past.' That was how I learnt at first. You may say it is all selfishness, and that I only helped others in order to avoid the evil effects that otherwise followed. I admit that sounds plausible, but how else are we to learn? In earth life it is through suffering, and here it seems as if the same scheme were carried out. The selfish can only be reached through pain. I hope I am less selfish than I was, but, oh! the old faults cling still and hamper me in a thousand ways. But you will be tired of my confessions, and I will take a different subject now."

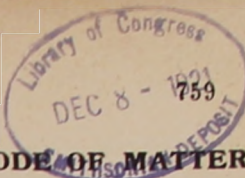
"You had a very beautiful description recently from your mother of the flowers and foliage in her sphere. I am not in as high a sphere, and so I cannot go to see your people for long at a time, as the more ethereal atmosphere puts too great a strain upon me; but all who are working from the higher spheres have what we may call a 'half-way house' where they receive guests and do a great part of their beneficent work. This is generally in the Third Sphere, and there it is that I am received by your family. But I

have once or twice been for a short time to the Seventh Sphere, where they have their home, and I can fully endorse what your mother says; for although I am perhaps not advanced enough to perceive all the beauty she describes, yet my love of nature and art does make me receptive in possibly an abnormal degree. Your mother's home is a picture. It might be called a cottage, because it is low and only one floor, but the outside is covered with exquisite creepers, and the garden is a mass of the most lovely flowers. Inside, everything she loved on earth is duplicated. I call it your mother's house because she is its presiding spirit, but your two other dear relatives live there also, and each has his special room for his collections and articles he values. When I first saw all that, and gathered that the love between you four was undying, I contrasted it with my own loveless life. I love my mother as she is now, but I did not on earth, and we have no happy memories. We never say: 'Do you remember'—this or that? We would rather forget the past and begin afresh. My father is in the grey mists still; he is one whom I am trying to help, and also my brothers; but it is sad to me to think that I am now more advanced than those who went first into the new life."

January 30th, 1916.

FREE-WILL ON EARTH AND FREE-WILL IN THE SPIRIT-WORLD.

"There seems to me a distinct difference between the two. Free-will on earth is the freedom to choose the narrow path of right or the broad path of evil; and the latter often seems to let a man wander along it as he likes, and his life appears to go on with satisfaction to himself, with no retribution following. Here it is different, for although it may take a long time before some start on the path of repentance after passing over, when once they have done so, if they fall back into the old sins retribution does quickly follow. Not only has the conscience become so sensitive that it makes a veritable hell for those who disregard its monitions, but a practical punishment also follows. The spheres can only be inhabited by those fitted for them. Once a man has attained to, say, the Third Sphere, he has to keep up the conduct and mental frame of mind which enabled him to enter that sphere. Should he fall again below that standard, then it is no longer possible for him to exist in that sphere; its ways are not his ways; its ideals are not his ideals; and even the scenery is changed to him; he no longer sees beauty but dust and ashes, and he voluntarily returns to a lower plane. He can again work up as he has done before, but once having failed he is rather like a frog trying to climb up a slippery glass face, on which his wet body prevents him gaining foothold. The 'wet body' is represented by the mental attitude, which has become deteriorated through falling from the standard once attained to, and so it is that the man often tries and tries again and fails. The steady onward progress, however slow, is the one to be desired. You may wonder why retribution cannot as quickly follow wrong-doing in earth-life as it does here. We gather that there would not be the development of character to as great an extent as under the present plan. It takes more firmness to persevere in the straight course when those who do evil seem to prosper as well as, or even apparently have happier lives than, those who 'eschew evil and learn to do well.' But then they do not know of the cumulative punishment which automatically follows in the future life on sin. Free-will is a terrible thing when wrongly used, and yet who would choose to be without it? Man would be an automaton, yet how terrible are the effects of its abuse! We see that in the present war, where greed and ambition have brought about a state of things unparalleled in history. And will free-will be better used when the war is over, or will party strive against party, and class against class for leadership and power? I almost fear it will be so. Impressions sent from here to those who are now guiding the world's destinies seem unheeded. How much more will they be ineffective when the iron heel of warfare is removed. I do not wish to depress you, but I am afraid that, for many years to come, free-will will prove rather a curse than a blessing on earth. Could all know the fate that awaits evil-doers after death there might be more hope; but even though in this war the misery has been unequally divided, and some nations have suffered more than



BIOGEN: A NEW MODE OF MATTER.

By H. A. DALLAS.

Probably most of the present readers of *LIGHT* are unacquainted with a pamphlet published in the States many years ago, called "Biogen," by Professor Elliott Cones. It contains an address delivered by him to the Philosophical Society of Washington in the spring of 1882. The sub-title is: "A Speculation on the Origin and Nature of Life." It is remarkable not only for the courage with which the subject is handled and the close reasoning displayed, but because it anticipates much that modern research has recently confirmed. Dr. Crawford's and Dr. Geley's experiments seem to establish the validity of much that Professor Cones intuitively suggests in this address.

In a letter which I received from Dr. W. J. Crawford rather early in the course of his investigations he said that he seemed to be on the track of the discovery of a new mode of matter. The following extracts from Prof. Elliott Cones' lecture show that as early as 1882 he anticipated that a kind of matter existed different from that cognisable by our five senses under ordinary conditions.

After pointing out that the problem is as to how sense impressions can be translated into "mental terms," he adds that if this difficulty "ever is overcome, no doubt we shall learn what and where is the connection between mind and matter." He continues: "I speculate upon the reasonable probability that under the influence of vital force protoplasm may, and does, acquire such tenuity of substance, such mobility and activity, as to be fairly describable as matter at a minimum of density combined with force at a maximum of intensity; and to be comparable in such vital stage of its evolution to the interstellar fluid which is scientifically recognised as the medium of the transfer of force everywhere. If the undulations of the luminiferous ether . . . can be logically inferred to exist, it is no romance of the imagination to infer that matter may be animated to the degree of sublimation required for its vibration to will-power—its thrilling to a thought.

I cannot imagine force primarily acting upon matter in bulk—like kicking a stone—it is necessary to infer, for the validity of the vitalistic theory of life, an excessively tenuous state of matter set in motion by an excessively active force. . . . Such conditioning of matter and force would be strictly comparable to what is known of the nature of light. . . . Biogen itself, of course, is alive! it is life; and biogen may be defined as spirit in combination with the minimum of matter necessary to its manifestation. Biogen is simply soul-stuff, as contra-distinguished from ordinary matter; it is the substance which composes that thing which a well-known and very frequently quoted writer called the "spiritual body." (pp. 46, 48, 49).

"More probably—viewing some of its properties and activities—it is to be considered not even atomic in its constitution. . . . In highly exceptional cases, frequently, but not necessarily, preceding death, biogen may proceed from a person in such quantity and of such quality as to be visible and even tangible to another person. At death it entirely withdraws from the physical body, with more or less rapidity; and the act of dying is not accomplished until this process is completed; when the individual is at length dead his spirit continues to live in a body composed of biogen; and this spiritual body may, and frequently does, become visible and tangible to those whose souls still inhabit their physical bodies. The substance I call biogen therefore is an available, a legitimate and an appropriate object of scientific inquiry, by no means to be ignored in any system of philosophy, and by no means to be mistaken for protoplasm." (pp. 61, 62).

It has seemed to me worth while to make these brief extracts from a long and interesting address, because the pioneers in thought are liable to be forgotten, and when further research confirms their brilliant and imaginative foresight it is commonly supposed that some quite new discovery is being made. Whilst honour is due to those who by patient research have collected sufficient data to establish these discoveries, honour is also due to the pioneers who with much less evidence inferred the very conclusions which modern research has reached.

RETURN.

His sun set suddenly behind the cloud
Of sombre war, that wrapped him in its shroud,
And there was darkness—utter, pulseless, dead—
It seemed as though life evermore had fled
From out my sky; save, here and there, afar
Hope, like a memory, flickered in a star.
Then, lo, with spirit footfalls, white and still,
The moon rose from the shadow of a hill!
And I beheld his light upon her face,
Reflected from his hidden heavenly place.
With measured steps she paced the waiting hours
And filled my world with her celestial flowers,
Until the night was from the vigil won,
And turning eastward, I beheld my son!

THE VERY REV. FREDERICK EDWARDS,
Cassadaga, Florida.

others, you will not find that those who have endured the most will be the quickest to learn. They will again desire to obtain riches and power, and may even plan for revenge and retaliation on their foes, if defeated by them. And nations, who, like England, have indeed lost their sons, but have not suffered all the horrors of invasion, will they have learnt their lesson? No, the working-classes will still strive and push for power and unduly high remuneration; some traders will still practise profiteering; some men will exploit women's labour still; and the cry of the widow and oppressed may be heard, but in many cases disregarded. Unless we realise the truth we cannot find the remedy; and that is the spread of a knowledge of the future life; for did men know to what they were condemning themselves, they would stay their course in their deadly race to misery and remorse."

February 6th, 1916.

CUMULATIVE REPENTANCE.

"What I want to express by this is the way in which repentance becomes more and more all-embracing, so that here we have to repent not only of individual sins and lapses, but of the frame of mind which made them possible. When we have arrived at this stage of enlightenment, we see that we must take every possible means of changing our old nature, and the best way is to cease dwelling on former sins, and to strike out a new life altogether. We have been like a drowning man trying to catch hold of little pieces of wreckage, only to find that none of them will bear him up. Then he sees a large piece of raft in the distance, and if he strikes out boldly he reaches it, climbs on to it, and is safe until rescued by a passing ship. As long as one mentally harks back to one's own particular sin, that sin is still part of oneself, and one is hugging the remembrance of it instead of getting rid of it and commencing a new life. I have been a long time in learning this, but I have grasped it at last. Another little point I will take to-day is the desire we experience here to be helpful to others. There is no special merit in it—it belongs to the attributes of those inhabiting any but the lower spheres. Help may be given in a variety of ways: sometimes by bringing the newly-arrived spirits to earth for assistance; sometimes by explaining to such as can comprehend us, the ways and laws of the sphere in which they find themselves; sometimes by putting them in touch with relatives already in our world; and always finally by finding them congenial work to do. These may all seem little things, but they are not so in the aggregate. Now, of course, there is the much larger work on the battlefields, and there we have to receive the spirits of the 'dead' and bring them over. When they awaken, we have to make them realise where they are. If we can thus fill our lives usefully, that is the new chance we are given, and when our repentance has been turned into action we are really launched into the true spirit-life; the life of noble deeds, high aspirations, and real helpfulness."

(To be continued.)

THE PHENOMENON ASSOCIATED WITH THE KILNER AURA.

Dr. J. Barker Smith writes:

As I have found a reasonable explanation of this phenomenon, it is only fair that I should impart the explanation to the readers of *LIGHT*, asking them at their leisure to work at it as an interesting subject requiring development. It is no doubt referable to the eye-ball, perhaps to the anterior chamber. It seems the same phenomenon as that which workers with the ultra-microscope have seen in all animal and vegetable cells, viz., colloid granules, inter-liquid granules, and scintillating particles, the granules being composed of lipid and albuminous material. How the eye acts as an ultra-microscope I must leave. I have no doubt, from observing the effects of diet and liquids on the elements of this phenomenon, that it will become a delicate means of self-diagnosis, perhaps important. Accident, which revealed the phenomenon, has also determined a help towards its development. Filling up my fountain pen at night, with a bright light above and behind me, I found a magnificent display of scintillations and a means of easily studying the nebulous portions which should be the "colloid" and regarded as cells. The empty cap of a fountain pen, or even the aura at the top of the thumb, should allow us the means to develop this wonderful peep into the delicate mysteries of the body.

Mrs. Bockeley writes from St. Jean, Cap-Ferrat, France, with reference to the experience alluded to by Dr. Barker Smith, on page 689, of seeing glistening particles darting about in the field of vision. She states that she has repeatedly seen these particles in brilliant afternoon daylight, and always under the same conditions, which suggest to her the idea that with those conditions present, any persons could probably do so. They must turn their back to the sun and have some sort of little shed or roof, shading their eyes on both sides and above, and open only towards a clear sky.

THE ATTITUDE OF SCIENCE TOWARD PSYCHIC PHENOMENA.

ADDRESS BY MR. G. E. WRIGHT.

Mr. George E. Wright, a member of the Society for Psychical Research, and the author of "The Church and Psychical Research," delivered a scholarly and convincing address before the members of the London Spiritualist Alliance on Thursday, November 17th, on "Sceptical Scientists and Psychical Research."

Mr. H. W. ENGHOLM, who presided, in introducing the lecturer said he was going to speak on the sceptical attitude of scientists towards the great subject in which they were all interested. It was natural for scientists to be sceptical when dealing with such a subject as the Unseen, which was something outside of their province, but there had been many instances of the scepticism of scientists when faced by objective facts. He asked them to remember what happened to Sir William Crookes when he invited the members of the Royal Society to see materialisation, and they refused because they said such a thing was impossible. It was difficult to lay psychic phenomena on the laboratory table for scientists to investigate by their own methods. None the less, he believed that the day would come when they would become convinced. One of the best means of bringing about that result would, he felt sure, be psychic photography.

Mr. WRIGHT, at the outset, stated that he proposed to submit for the consideration of his audience some reflections on the general attitude of men of science toward psychical phenomena—restricting the term "science," in this connection, to those departments of knowledge and inquiry which dealt with nature as manifested to human perception, in other words, Natural Science. Psychical phenomena were often spoken of as super-natural. Were that description correct, it might be contended that the study of these phenomena was outside the sphere of the natural philosopher. But the very term "supernatural" begged the question. They were only supernatural in a temporary sense, in that they appeared to transcend the present known laws of nature, but past experience in the progress of human knowledge had abundantly shown that the laws of nature were not rigidly fixed. They had undergone expansion and modification with the increase of human knowledge and experience; it was almost a truism that "the supernatural of one generation is the natural of the next."

The man of science could not therefore say truly that the investigation of psychical phenomena was a matter which lay outside his legitimate activities. On the contrary, we had Lord Kelvin's stirring pronouncement: "Science is bound by the everlasting law of honour to face fearlessly every problem presented to it." As to the method in which the facts that presented themselves were to be considered, Huxley's well-known words set the standard: "Sit down before *fact* as a little child. Be prepared to give up every preconceived notion, and follow humbly wherever and to whatsoever abyss Truth leads."

The opinion of these two great leaders—an opinion to which, presumably, every man of science subscribed—was therefore that all phenomena demanded the consideration of science; and that this consideration and the conclusions based thereupon were to be founded on evidence alone, and were not to be affected by preconceptions, prejudices, or personal desires and dislikes.

HAS SCIENCE ACTED UP TO ITS HIGH STANDARD?

It was, therefore, pertinent to consider how far men of science had acted up to this high and noble standard in their attitude towards psychical research and the evidence which that research had produced.

It was obvious that, under modern conditions—where the field of scientific inquiry was so vast—no one man of science could possibly face every problem. He must, willingly or unwillingly, exclude from his activities other lines of inquiry which did not directly impinge upon his own particular studies. The question, therefore, arose whether the studies described as "psychical research" did impinge to any considerable extent on Natural Science as a whole.

We claim, said Mr. Wright, that certain phenomena occur. If so, is this occurrence of any importance to Natural Science in the aggregate? We can at once answer this question in the affirmative. There are few departments of scientific inquiry which would not be profoundly affected by the acceptance of the truth of the phenomena which psychical research has demonstrated. Take, for example, the simplest case of telekinesis—the movement of objects without physical contact: or take the phenomena of ectoplasmic extrusion from the body of a sensitive; or again, the impression of photographic plates by other than normal means—the proof of these things must profoundly affect

scientific conceptions, must profoundly modify the hitherto recognised laws of nature. And then—in the highest department of our inquiry—must not the tangible objective proof that man's personality survives the dissolution of his physical organism have the most momentous implications on scientific thought? There can be but one answer—an emphatic affirmative.

If it is to be true to itself and to the teaching of its great leaders, Science cannot possibly ignore psychical research *if*—and this is a very important point—there is a reasonable *prima facie* case for its investigation. The man of science draws (or should draw) this *prima facie* assurance—that the subject is worthy of his consideration—from the views and conclusions of other men of science who have investigated it. If he finds that those men—after investigation—have declared that the subject contains no modicum of truth, but that it is all a matter of fraud and delusion, then he would be perfectly justified in dismissing it from his further consideration. But if, on the other hand, he finds that some of his brother scientists have investigated that subject with much care and labour and have reached the conclusion that there is a modicum of truth, indeed a very great deal of truth in it, then he can no longer afford to neglect it.

Well, in psychical research, we can point to leaders in almost every branch of Natural Science who have investigated, and, as a result of these investigations, have asserted their belief in the reality of psychical phenomena. I can think of no subject which has had more distinguished sponsors than ours. Take only a few names—Wallace in biology, Richet in physiology, James in psychology, Flammarion in astronomy, De Morgan in pure mathematics, Varley in electricity, Lodge, Crookes and Barrett in physics. With these names before him the man of science who asserts that "Spiritualism is the product of fraud and delusion" stultifies himself and exhibits a fatuous conceit in his own intellectual powers. Thus Sir Edwin Ray Lankester some months ago wrote to "The Times" (*à propos* of a review of Dr. Crawford's latest book) as follows: "We must not allow our opinion of the scientific work of Wallace, Crookes and Lodge to be affected by their credulity in regard to Spiritualism."

THE IMPUTATION OF CREDULITY.

Now Wallace was a biologist—the greatest of his time, if not of all time. Lankester is also a biologist. So, by his imputation of credulity to Wallace, Ray Lankester tacitly asserts that he himself is a man of greater intellect and of more balanced judgment than Wallace. Well, I am sure that the verdict of contemporary biological science would not place Lankester as high as Wallace. And—be clear on this—you cannot divide the intellect of a man into two water-tight departments and say that in the one—biology—he is a great leader, and in another—psychical research—a mere credulous fool. The value of the opinion of Wallace on psychical phenomena, relatively to the value of his opinion on biological phenomena, depends on his relative study of these two subjects. And, as he may be said to have made an exhaustive study of psychical phenomena, his opinion thereupon is entitled to approximately the same weight as his opinion on biological questions. On the other hand, Ray Lankester has been a deep student of biological science, but—and he glories in the fact—he despises psychical research and has never studied it at all. Therefore, by the same process of reasoning, his opinion on psychical phenomena is of quite inappreciable weight. And if he followed the standard laid down by his great master, Huxley, he would refrain from expressing any opinion on the reality of psychical phenomena until he had studied them. Most certainly he would abstain from aspersions on the critical faculties of scientists greater than himself.

I repeat that there can be no question that the number of distinguished men of science who have deeply studied psychical phenomena and—in consequence of that study—have expressed their belief therein, is such as to establish, indeed, much more than establish, the *prima facie* claim that these phenomena are worthy of scientific investigation.

Yet, in spite of this, we do find among men of science as a whole little except cold indifference or active opposition to the great inquiry in which we are engaged. I hasten to say that these last few years have shown some improvement. There is among the younger scientists less dogmatic and opinionated denial of the possibility of those things which we know to be true. Still, in spite of this improvement, it is idle to deny that science, as a whole, still maintains an

attitude of hostility towards psychical research, and refuses to examine or study the evidence of psychical phenomena.

SHRINKING FROM THE ABYSS.

Why is this? It is *not* because the evidence for these phenomena is valueless, since orthodox science as a whole refuses to look at that evidence. No, the cause lies deeper than that. In plain language, it is *prejudice*, a failure to observe Huxley's golden rule and to follow wherever and to whatsoever abyss nature leads. The abyss seems too wide, too deep. The facts of psychical research seem too revolutionary, too subversive of established principles. For orthodox science the maintenance of these established principles is the first need. If new facts seem to challenge those principles "so much the worse for the facts." And as orthodox science has now an uneasy feeling that there may be some truth in those facts she feels that it is not safe to investigate them. Therefore, they must be put down by ridicule, by contempt, by neglect, by suppression and distortion of the evidence for them. "Science," said Professor Münsterberg, "can admit of no compromise, supernormal phenomena do not exist and never can exist."

We must thankfully admit that there has in recent years been a little improvement in the attitude of orthodox science towards psychical research. We have moved forward somewhat from 1877, when that protagonist of scientific obscurantism—Ray Lankester—could declare that the British Association had been degraded by Sir W. Barrett having read a paper on psychical research before it. But have we moved far? At this year's meeting of that Association, with its high-sounding title—the British Association for the Advancement of Science—there was not a single paper read on psychical research!

We have also moved forward somewhat from the time when Lord Kelvin—soon after his noble declaration which I read earlier in this address—could say "the half of hypnotism and telepathy is imposture and the rest bad observation." And at the time when he thus spoke Lord Kelvin had before him—if he had troubled to read it—that monument of true scientific research, "Phantasms of the Living," which contains, as you all know, a numerical proof, based on the official statistics of mortality, that telepathy is an undeniable fact.

We have, I say, moved forward a little, but really only a little. Orthodox science, with few exceptions, still considers our inquiry a futile, foolish thing, subversive of scientific faith and morals, something to be discountenanced and suppressed as far as possible.

But when we say this to ordinary men or women they generally do not believe us. They say, "But we know that the man of science is pre-eminently the man with the open mind. Science has always been ready, indeed anxious, to accept new facts, new discoveries. No; the fault must be yours, and that of your evidence. If you really had anything worth investigating Science would be only too pleased to consider it."

Well, if their premisses were correct there would be some justification for the ordinary man or woman speaking thus. If science had always been receptive to new facts from all quarters (*except* from psychical research) it would certainly justify the suspicion—I do not say the conclusion—that the fault lay with psychical research and not with orthodox science.

AS IN THE PAST SO TO-DAY.

But this, Mr. Wright went on to show, had by no means been the case. When Galvani made his famous discovery, the foundation-stone of electrical science, that discovery was received by his fellow scientists with contempt and ridicule. They laughed at the antics of Galvani's frogs' legs. Could anything of scientific value be derived from such a silly business? they asked scornfully. And in just the same way modern scientists laughed to scorn the idea that anything of scientific value could be derived from the movements of a table or a tambourine without apparent contact. Thus a scientific reviewer of the late Dr. Crawford's last book, remarking on the fact that no local medical or scientific man could be found to carry on Dr. Crawford's researches, said: "Belfast scientists and physicians have no doubt something better to do than studying the movements of furniture."

"Blind leaders of the blind!" exclaimed the speaker; "has the story of Galvani no lesson for them?"

Another case was that of Lavoisier's analysis of water into hydrogen and oxygen. This discovery was received with fierce opposition by his scientific contemporaries. It was revolutionary, subversive of existing principles! It must be cried down and suppressed at all hazards! In precisely the same way in our day did contemporary science set itself to cry down the momentous discoveries of the late Sir William Crookes in regard to materialisation-phenomena. The treatment which Crookes received showed that orthodox science—blind to the lessons of the past and oblivious of the high principles which should guide it—would descend to any depths of inconsistency and insincerity rather than permit its sacro-sanct established principles to be challenged.

Again there was the discovery of the principle of the Conservation of Energy, as demonstrated by the "mechanical equivalent of heat." Up to 1841 heat had been universally considered as a sort of imponderable fluid called "caloric."

One great physicist, Joule, by means of long and careful experiments, discovered that work could be converted into heat and that there was a fixed numerical ratio of conversion. He submitted the results of his experiments to the Royal Society in 1841. The paper which he submitted was a perfect piece of careful research and logical deduction. Did the Royal Society, the chief representative of Orthodox Science in England, receive this epoch-making discovery gladly? No, far from it! The results obtained by Joule conflicted with the Principles of Orthodox Science. Again, "so much the worse for the facts," they must be suppressed! The Royal Society refused to publish Joule's paper! And in exactly the same way at the present day the same Royal Society refused to admit papers on psychical research. The lamentable mistake in the case of James Prescott Joule had apparently no lesson for the present-day leaders of official science. "They are like the deaf adder that stoppeth her ears."

A few years before Joule had reached his great discovery by empirical methods, a German philosopher, Mayer, had, by a remarkable effort of mathematical analysis and scientific reasoning, reached the same conclusion. The treatment he received was in accordance with the savage spirit in which, even to-day, Germany dealt with those who transgressed the canons of scientific orthodoxy. Mayer, having exhausted all his slender means in an endeavour to obtain a hearing from the German scientific public and overcome by despair at the neglect, ridicule and abuse which was his only recompense, attempted suicide.

In our own days we had seen another German, Baron von Schrenck-Notzing, submit to the scientific world discoveries no less momentous than those of Mayer. These discoveries had generally received the same treatment as those of his predecessor. Baron Schrenck-Notzing, being fortunately a wealthy man and a person of some standing, had not indeed been driven to the position of the unfortunate Julius Mayer. Yet he must, Mr. Wright thought, often reflect bitterly on the virulent abuse, the accusations of credulity and even fraud which had been so freely levelled against his magnificent investigations of the materialisation phenomena of "Eva C." investigations involving immense sacrifice both of time and money.

English science must take a full share of the blame for this intolerant treatment. The appearance at the end of last year of the English translation of Dr. Schrenck-Notzing's work called forth a torrent of abuse from orthodox scientists. In the leading scientific periodical, "Nature," Dr. Schrenck-Notzing was in effect accused of prostituting science to ignoble ends. In the "British Medical Journal" the imputation that his fellow experimenter, Mme. Bisson, was engaged with the medium in a mere vulgar fraud was made in no uncertain terms. In neither of the two reviews quoted, or in others from similar pens, was there any attempt to discuss dispassionately and logically the most detailed evidence given in that great monograph, "The Phenomena of Materialisation." The reason for this was obvious. The experimental methods adopted by Dr. Schrenck-Notzing were so careful, the precautions taken against possible fraud so exhaustive that a detailed examination of his researches could only lead to a conclusion that the phenomena described were genuine. But that, of course, orthodox science could not possibly admit; therefore all the forces of abuse, ridicule, and misrepresentation had to be poured upon the work so that it might be repressed, and so that people might be deterred from investigating it, for fear that they might, by so doing, reach conclusions which would be at variance with orthodox scientific principles.

"This sort of criticism is flagrantly dishonest. It needs to be denounced, and denounced unsparingly. It is such scientific critics as these who prostitute science to serve the ignoble end of bolstering up theories which are no longer tenable before the present achievements of psychical research."

Mr. Wright quoted one more case of scientific intolerance from our own day, the treatment of Du Moncel when on March 11th, 1878, he exhibited the first phonograph before the French Academy of Sciences, a body equivalent to our own Royal Society. When a human voice was heard to proceed from the instrument a great French scientist, the *doyen* of the Academy, leapt to his feet, rushed upon Du Moncel, and seized him by the throat, crying, "You rogue, how dare you try your ventriloquist's tricks on us!" And six months later at another meeting of the same society, the same scientist said, "It is ridiculous to maintain that a common metal can replace the noble apparatus of the human voice."

Everyone now laughed at that old French scientist, but what did we see to-day? We saw any number of contemporary scientists claiming that the phenomenon of the direct voice was mere ventriloquism, and declaring that it was ridiculous to maintain that a common tin trumpet could be the vehicle of a voice from the spirit world. Posterity, and no far distant posterity either, would hold our present-day scientists of this type to be just as big fools as Dr. Bouilland was.

Indeed, almost every new discovery, almost every great advance had been opposed and ridiculed by orthodox science because, and only because, it was new, startling and apparently revolutionary. It was an absolutely fair deduction.

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THE MYSTERY OF "PATIENCE WORTH."

HOW SHE ADOPTED A CHILD AND ACTS AS ITS GUARDIAN.

(Continued from page 745.)

Even admitting that there is such a discarnate entity as "Patience Worth," what possible physical influence could the spirit of a woman dead, by her own account, almost three hundred years have upon the shaping of a child? In some indefinable way "she"—this sub-conscious personality, phantom of the ouija board, illusion, or whatever one may determine to call it—asserts certain actual physical ties. She points, for instance, to the resemblance of hair and eyes. It is a relationship that even the Currans do not pretend to understand; something hopeless to those who stand outside Spiritualism. That "Patience" considers herself the spiritual mother is positive—it is also certain that she thinks of herself in terms of an earthly mother as well. According to her story, as told by Mrs. Curran, "Patience" lived and died a spinster. Mrs. Curran herself is childless. Nothing better can be done than to give Mrs. Curran's own explanation of this extraordinary condition of affairs.

"Of course," she said, "the hands of 'Patience Worth' are invisible, and so where they are laid, in guiding or in smiting, often is not discernible. That she is, through the members of our household, having much to do with everything in connection with the raising of the babe, I thoroughly believe.

"The times, however, are rare when she has, in so many words, told us what to do. Like a good superintendent, she confines her orders to the times when she finds us going wrong, and as long as we are going right, nothing is said.

"The babe was a weakling at first, and it was often predicted that we would never raise it. Early in its life we had trouble with its food, and the family doctor attempted to lighten its food in order to let it recuperate, not realising the danger of starvation in the meantime. 'Patience' at this moment stepped in and told us it must have 'pap, pap, and more pap!' And when we called in a specialist he began right away to fill it up with 'pap,' and it soon got all right.

"Another time when some trouble was on, 'Patience' told us to 'herb' it, and when we asked what herb to give it she said 'catnip and fennel.' We sent for some, and when the doctor came we told him of it; he laughed as he told us that he had brought a bottle of it along with him for the baby.

"But we have given the child good care physically. The mental and spiritual part of it, the most important part, we are, of course, the most anxious about. Its mentality is positively astounding. At two years of age it was singing songs to a banging accompaniment on the piano and talking much. At three years it is saying everything it hears, and putting sentences together in a startling, original way.

"Since it was two it has said the following prayer, which 'Patience' gave us to take the place of the old 'Now I lay me,' because that has a line which, she said, would frighten the children, which was not right:—

"I, Thy child forever, play
About Thy knees this close of day,
Within Thy arm I now shall creep
And learn Thy wisdom while I sleep."

"Once we asked 'Patience' if the child would be something out of the common, and she replied that this was not her hope; that if it would grow to shed one pure ray of God's light she would be satisfied.

"I say," she told us one day, "that this wee one is more than a sign for earth to follow, for she hath within her small hand the key that unlocks even the heart of the great God, the key of love.

"The paths of earth are filled up of these wee ones. Wastes, lost loves, lost upon the torrent-swept sea of earth's day without one beam or broken spar to bear up their frailness. Behold this babe is the very dregs of sorrow, yet now clothed in love, look upon her! Glorified! Oh, ye men! look upon her lips. The purity of God's love is upon them and His heart may be read in her eyes.

"Nothing that contains the fire of Love can be called a poor task, and I say that since those who live on earth are loth to take these babes, then behold, these hands shall lay hold upon flesh and minister unto it, even though no man seeth their working!"

"I have gathered from 'Patience,'" went on Mrs. Curran, following these quotations, "that she not only takes the keenest delight in having this child of her own, but

she has hopes that the fact of her having adopted it may encourage others to do the same, and thus the little helpless arms that are now raised to blank ceilings and reach no mothering breast, and the little, weak voices that call for the mother and hear no answering word, may be given at least a mother's love once removed, and thus feed the life of the child and the heart of the one who takes it.

"God shall come to the hearts of earth from out the babes," said 'Patience,' 'for surely since God is in man, He must be renewed to the earth through the coming of babes.

"See," she said one night to a sweet girl who was holding the child, "thou knowest the warmth of the bright flame that is kindling within thee at the touch of this small hand. Wrap thine arms about this wee sma' flesh, and let thy love clothe her warm. The earth had a rich store of love, but the hands of men have locked up the store, and it takes the hand of a babe to open it."

There have been many prayers from "Patience" to God for her baby, but this one, given upon her christening day, is the fairest of them all:—

"Out from the white lilies clothe her. Out from its stored and glistening gold, to give her treasurer. Pluck from the deep blue, the steadfast sky, the opening unto depths that it may be hers. Leave Thou the sun at every dawn to show his light upon the hovering shadows that may show they be but phantoms.

"Yet, leave her woe! Ah, strip her not of this! Make full her cup that she may know Thy heights and depths. Open up her heart and write Thee there no promise of some golden real as price, but write Thy words, and teach her lips to kiss them."

It will no doubt occur to some to ask why, with "Patience Worth's" exceptional advantages of acquiring all wisdom in the spiritual world, it is necessary to call in a purely mortal physician for the ailments of little Patience. To this Mrs. Curran answers: "'Patience' wants us to do everything for the baby that we can possibly do without her assistance. This applies also to her physician. There is no daily consultation with 'Patience' regarding her care, clothing or training. Dr. L. C. Stocking, infant specialist, has given his services to the baby as long as she lives and he is practising. There has been no serious disagreement between the doctor and 'Patience.' 'Patience' is not consulted as long as the baby seems to be doing well under the doctor's care. No condition has ever arisen when 'Patience' and the physician were at variance."

In fact, "Patience" tells the doctor whenever Mrs. Curran disobeys his instructions. Mrs. Curran liked to fondle the child, and could not bear to hear it cry. The doctor thought that a baby ought to cry a certain amount. "Patience" would tell the physician every time Mrs. Curran quieted it.

Again, it was too great a temptation to keep from dressing the baby up, and this was against the instructions of "Patience." "'Patience,' says Mrs. Curran, 'prefers very plain dress, somewhat on the order of the old Puritan style, sombre clothes of drab and gray, possibly touches of white at the wrists and neck. She wants her shoes amply large and comfortable, and is against anything that will bind the body in any way. The baby looks very attractive in the poke bonnet, pettiskirt, bodice and cape of the old Puritan days. But the temptation is to put on frills.'"

"Patience" told the doctor about Mrs. Curran's disobedience in these words:—

"Thou takest care of the innards of the wee one's, and these here take care of the out'ards. There are no frills upon the insides, but lawk! there be frills and ribbons and trumpery on the out'ard!"

Such is the unique story of the baby who is being raised by a spirit. Already, as Mrs. Curran says, she has received presents from all quarters of the world.

What is to be her future?

THERE is a story of a mathematician who was induced to read Milton's "Paradise Lost" and who, after toiling through it conscientiously, remarked, "Well, after all, what does it prove?" In her well-known book, "Psycho-Therapy," Dr. Elizabeth Severn tells a better story concerning a freshman who in his trigonometry class was asked by the professor, "Have you proved this proposition?" to which the freshman replied, "'Proved' is rather a strong word, but I can say that I have rendered it highly probable."

SPIRITUALISM—ITS WEAKNESS AND STRENGTH.

The Marylebone Spiritualist Association is doing good work through its Educational Meetings, held on Friday evenings at Denison House, Vauxhall Bridge Road.

Lieut.-Colonel Hardwick was the speaker on November 18th, taking for his subject, "Spiritualism—Its Weakness and Strength." Mr. George Craze, president of the association, occupied the chair.

The lecturer said that every great movement had its weakness and its strength—strength in the underlying truth which was the origin and cause of the movement, and weakness in the different mental conditions of those who took part in it, often trying to divert it to fit in with their own views, and in this way obscuring the real truth until it was unrecognisable. Spiritualism was not free from this defect—it was obviously a truth, for there was no logical alternative—nothing that could take its place.

The present movement could be viewed from three standpoints—the ethical or religious, the practical or evidential, and the logical or mathematical.

In the first they must believe; faith was assumed to need no evidence, and our decision would depend on conscience. But was conscience infallible? Men had been tortured and burnt for conscience' sake, and no doubt many of those responsible had convinced themselves that they were doing right, and that their action was best for the community, if not for the martyr.

In the second case they depended on facts and results—that was, on the evidence of our senses. But did their senses never deceive them? The sceptic who called for material evidence was the first to claim that his senses had been deceived, that the facts had been prearranged, and were not the actuality of what he had seen and heard or felt.

In the third case they depended on the reasoning faculties, and if those were used without bias, and the theory was found to meet all objections, they were justified in considering it to be true.

Looking at the weaknesses, the first and probably the worst was fraud—intentional and unintentional. No one would dispute the amount of fraud that had collected around Spiritualism, although our chief opponents, the Church and Science, could throw few stones on that score, for they had had their fair share of the same thing. Fraud could be prevented by proper care and reasonable test, and it was our own fault if we were taken in by it.

Another source of weakness was the tendency to go to extremes, and to claim conditions existing in the next life for which we had no sound evidence. They must remember that those whom it was most easy to get in touch with, were those who had shortly passed over, and they knew little more than we did, and they seldom tried to make out that they did. But there were frauds over there, everyone was not immediately made a saint, and they would try to deceive as they did on this side, it was their nature. The next life was just as natural as this, in fact it was only a continuation of it, and was just as subject to law and order, but it was the mind which continued, not the body.

But if Spiritualism had its weakness it also had its strength. It was true. If it were possible to imply a chance of being wrong, what would they suggest in its place? What was the alternative? Extinction. In other words, this wonderful organisation of the universe, with its myriads of worlds revolving in perfect balance, had come to fruition to no purpose, it had ended as it started, in chaos, and all was one gigantic failure. It had during infinite time, and with infinite labour, obtained its supreme effort in man, and man had finally returned to the dust from whence he came. The bubble had burst, and behold there was nothing but a bubble. Could anyone with mental sanity believe such an explanation?

But the truth did not rest on this argument alone, though surely no further arguments were necessary. Proof had been given in thousands of homes of an existence beyond this life, that those who had left it were still alive, and could tell us so. These had shown knowledge and powers far beyond any that had been known in this life, and it was only due to our physical limitations that they could not tell us more, our minds were not prepared to receive it.

Finally the strength of Spiritualism depended on its rationality, for what could be more reasonable than that the operator should abandon a machine when it was worn out or broken beyond repair? But that did not imply the annihilation of the operator. Why should it? The mind was as much an entity as the body, in fact more so, for it was the mind which controlled the body, and without which the body was not only inert, but could not even exist, and fell into decay. (Applause).

CHARGE once more and then be dumb;
Let thy comrades, when they come,
And the forts of folly fall,
Find thy body by the wall.

—MATTHEW ARNOLD.

RAY'S AND REFLECTIONS.

An old trick of the enterprising circus showman in days past was to lay hold of some ordinary animal, trick it out with paint and fur and so forth, and then exhibit it as a new and wonderful zoological discovery—the "Royal Nonsuch," or the "Great what is it?" People are too intelligent to be "spoofed" in this way to-day, but some of our colleagues in the Press have not yet discovered the fact in connection with their accounts of Spiritualism.

The public are told on one day that Spiritualism is all imposture and delusion, on the next that it is dark and devilish. Finally it is "dressed up" as something sensational, weird, mysterious and supernatural, the wondrous discovery of the particular newspaper concerned. But it remains in essence quite natural and human, almost common place. There is really nothing "unique" about Mr. James Douglas's investigations except that it is Mr. James Douglas who is engaged upon them. He stands in the front rank of modern journalists, a brilliant writer gifted with imagination as well as critical acumen. He is clearly intent on telling the plain truth about the matter, and to-day it is the truth that "the public wants."

For years past I have been visited by people who had become disgusted by the amount of nonsense on our subject furnished to them as information in the popular Press, and who in despair found it necessary to investigate the facts for themselves. One distinguished public man told me that he had read so many violent attacks on Spiritualism in his newspapers that he had come to the conclusion that there must be something real in it to excite so much fury coupled with a kind of criticism which insulted the intelligence of the reader. Later he became "converted." I believe his case is typical of hundreds.

Mr. Vale Owen's article in last Sunday's "Dispatch," entitled: "Why Men are Puzzled after Death," is one of the clearest explanations of the nature of time in spirit life that I have ever read. He shows how small a part time plays in the life of the emotions, and how simple some of the problems of the "spirit hypothesis" may become when imagination and insight are brought to bear upon them.

An American humorist tells a reincarnation story which concerns a prisoner, charged with theft, who claimed with much circumstance that he had lived on earth before. The prosecuting attorney admitted the claim. "The prisoner," he remarked, "says he has lived before. He has. It was by horse-stealing—ten years ago—in Arkansas."

It is, of course, quite easy to poke fun at reincarnation, for unhappily the claims of some of its followers lend themselves to ridicule. But to the serious observer there are certain things in the life of to-day which, if not actual cases of reincarnation, look curiously like them. There are, for instance, some curious parallels at the present time to the Reformation period, both as regards persons and events. There is possibly some explanation which does not involve the idea of the literal reëmbodiment of the leading characters of that period. That idea, indeed, seems to me unnecessary. "History repeats itself," but its repetitions, although alike in spirit, are not the same in the letter, however close the resemblances may be.

A famous journalist asked me the other day whether So-and-so (naming a certain public man) was a Spiritualist. I could only reply that the man in question was deeply interested in psychical matters, but whether that made him a Spiritualist was another matter. It is so wide a term, and has several applications. Thus, the newly-issued "Encyclopædia of Religions" (Routledge) tells us that "all Christians are Spiritualists"; which is a fact, taking the word in its large sense.

Of course, we all know the old popular notion concerning the Spiritualist. He was thought of as a person with a ghastly countenance and wild, staring eyes, who muttered mysteriously to himself as he went, and conversed with ghosts in dark corners. I have, in the past, for the information of innocent sceptics, added to this description a few picturesque touches of my own, as, for instance, that he twined straws in his hair, and that fire occasionally came out of his mouth. Curiously enough, they would not believe this. And to-day the whole description is out of date.

D. G.

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MR. JOSEPH McCABE AND
"TWIN SUPERSTITIONS."

We have derived entertainment and instruction from an article by Mr. Joseph McCabe in "The Literary Guide" for November. The article is entitled "The Twin Superstitions of our Time." These, we are told, are Roman Catholicism and Spiritualism, and they are described as being

two sects which count their followers by the million in the most civilised countries in the world, yet impose doctrines which, unless there is no definite meaning in the word "superstition," certainly incur that title.

Now this is wondrous strange. We can leave Roman Catholicism to look after itself, which it is quite capable of doing. It is an ancient religion and fulfils its part in the economy of human life or it would not be there. It is certainly a sect and it certainly imposes doctrines. But to say the same thing of Spiritualism is—well, let us say a flight of imagination. Spiritualism a sect imposing doctrines upon its followers who belong to all classes and creeds (including Rationalists) and who, as regards psychical matters, are not asked to accept anything but the conclusions formed by their own judgment on evidence and testimony! Mr. McCabe must really try again.

One startling piece of news follows another in this case. Mr. McCabe tells us that rather more than ten years ago he found himself "facing the possibility of being compelled to desert Rationalism and subscribe to Spiritualism." But he did not take the step, and we congratulate him (and ourselves) upon his happy escape. He explains the reason thus:—

I, of course, found that the things told me were not true—the medium was convicted in court; but I have a very vivid recollection of the atmosphere of the séance room.

It is perhaps our dulness which prevents our being able to follow the chain of reasoning in this statement. We are left to wonder what the prosecution of the medium had to do with the matter. Rationalists and Freethinkers have been prosecuted and imprisoned. It did not prove them to be frauds or disprove the truth of what they taught. Mr. McCabe's examination of the matter seems to have been a very superficial one. Not that it matters. And what has "the atmosphere of the séance room" to do with it? We dislike the atmosphere of a tap-room, but it does not affect our love for the social life. There are clubs and drawing-rooms, and there are séances and séances. And we know, too, of people who find the atmosphere of a devotional or religious assembly nauseating. They prefer a night club, in the atmosphere of which they find themselves quite at home. Every one to his taste.

Our author is inclined to whimper about the verbal castigation he has received from Sir Arthur Conan Doyle. He will find it difficult to convince any impartial observer that he said nothing to deserve it.

He appeals for "more truthfulness." Yes! And it is this same Mr. McCabe who tells his audiences that Sir William Crookes said that he had never had any proof of the existence of spirits, but omits to tell them that Sir William Crookes made that statement a great

many years ago, at the beginning of his researches, and that afterwards Sir William obtained his proofs and said so publicly.

If the argument from the prosecution of a medium is merely silly, what are we to call the assertion about Sir William Crookes? We need not quote what Tennyson said about a statement which is only "part a truth." Every educated person is familiar with it.

Mr. McCabe has some dreadful things to say about Roman Catholicism and its machinations. They leave us quite cold. We feel the common bond of a common humanity—we are all "John Thomson's bairns," as the Scotsman said, and the various 'isms that divide us are just so many turnip lanterns only fit to frighten children. That attitude of mind is a part of our "superstition." We gathered some of it from our early studies of Rationalism and "The Literary Guide," and observation of life since then has only deepened and confirmed it. In our experience of spirit communion it has full, living and daily warrant. That is the case with thousands of others.

We might write something about "twin superstitions" in connection with Rationalism. But if these make the Rationalist happy we are quite content. "Happiness was born a twin."

TIME, TOIL AND LOVE.

For the depth and spirituality of its thought, the following communication received inspirationally by a correspondent, A. M. G., is well worthy of a place in our columns:—

My message to-day is a higher form of ethics than you have on earth, but I give it that you may look on the plan that is to be the spiritual aim of the world. Take this as a first idea: "Time and its relation to Love and its opposite, Hate." They cannot be balanced anywhere but at the centre—Love's time speeds; Hate's time lags, only measured by earthly almanacs. Apply this to our highest spheres: you will see there is no need of rest, for Love needs none, and we dwell in the love spheres. In passing over after more or less struggle we are freed from Time. So in the darkened spheres night is necessary to break up time that sleep or unconsciousness may give respite to the hard task-master, "Time."

Now apply Time to earth conditions, and you will see that God's idea of earth life was a scene where toil and love might dwell together, and sleep might repair the toiler's wearied energies with peaceful rest. Upset the balance and you get Love too high a thing to reach, while Hate, its opposite, plays a strong part in dragging life down into lengthened days of toil, killing the body by hours of evil thinking, wrong, unkindness and neglect. This is what earth is suffering from to-day—this time question. Men cannot stand the hours of labour because the love balance has swung too high out of reach—the only relief is unconsciousness of sleep or drink—often in crowded surroundings. Men want to mount the heights whence love has flown, but time is too short; therefore they grovel in the crowd.

There is a time coming when the crowded areas of cities shall not be, when transport will carry the weary citizen of towns into the pure air of God's country where nature may speak to the tired brains and weary hands; and the period of transport shall be a joy instead of a contest for standing room! Then men can learn the lessons of time and by equal vibrations of balanced time, draw back on this old earth the simple life of human love and manifold kindness afar from greed. Invention is busy and will bring much aid. Work is love and Love is work. The passing of the eight hours must be joy and the remaining sixteen must be love and peace, if right will manifest linked with human kindness. Then life will run as only Love can make it run—simply and smoothly, on oiled wheels. Take your heart into your quiet nook and look at its intents and purposes—multiple, conflicting, restless, careless of the majority, hoping that time may bring peace and love. But unless you take your neighbours with you into the scheme, the balance will swing away from you, leaving you with Love high above your grasp, the slave of Time!

THE BEST BOOKS.

AN INQUIRY.

Canon Frederick Edwards (Florida) asks us to take the opinion of readers regarding the best books, classical, scientific and philosophical, on Spiritualism and Psychical Research. He suggests a list of twenty-five books which might be easily expanded into fifty or a hundred. We shall be glad to receive the suggestions of those of our readers who have experience in the literature of the subjects.

FROM THE LIGHTHOUSE WINDOW.

Mr. George E. Wright, whose Class Lectures in the L.S.A. series have proved such an intellectual stimulus, is to deliver, at the request of the Rev. Canon Kirkwan, Rural Dean of Guildford, an address on "The Church and Psychical Research" before the Ruri-decanal Conference to be held at Guildford on November 28th.

We have received from Mr. Eric J. Dingwall his reply to his various critics in *LIGHT*, and hope to publish it next week.

Ectoplasm, which Sir Arthur Conan Doyle well describes as the basis of all psychic manifestations, is being increasingly studied by competent students. Those who would know more of this profoundly important and mysterious substance will gain much information from Mr. Horace Leaf's lecture on "Materialisations" to be delivered at Mortimer Hall on Wednesday, November 30th. Mr. Leaf's splendid collection of lantern views shows ectoplasm in many forms. Particulars of the lecture will be found in our advertising columns.

"The Ghosts of Glastonbury" is the title of a striking article, with illustrations, by Mr. John Alleyne, in "The Graphic" (November 19th). Beautiful pictures are given of the Abbey, reconstructed. Mr. Alleyne says, "My pictures of the Abbey as it may have been—nay, as it was, according to the 'lights' given to me from the Beyond—would seem to be an extension of the automatic faculty to the optic nerve. At first appearing under my guided hand as transitory glimpses, they eventually become so fixed subjectively that they seem to be objective pictures upon a blank sheet of paper."

He continues: "If they are, indeed, a psychic reproduction of some veridical memory retained on the all-pervading ether, or a telepathic impression conveyed by entities from another sphere, or the result of a power to transcend the time element contained in the subconscious ego, then we are the possessors of a valuable ally to archaeological research. Either alternative would constitute something of a defence against the forces of materialism which threaten our English democracy." These wonderful pictures should be seen by all.

"Every day, in every respect, I am getting better and better." Tie twenty knots in a string, and as you count the knots twenty times, say over the above sentence in a monotonous voice. That is the great curative formula of M. Coué, a well-known French doctor, whose recent lectures in Essex Hall, Strand, have excited keen interest. Physical as well as mental ills yield to this auto-suggestion, we are told. Of course, there is nothing new in the idea, but it is being hailed as a discovery by the newspapers.

Dr. Jowett, preaching at Manchester on November 15th, is reported to have said that the spiritual life of the Church to-day was rather tepid. Some of the old aggressive fires were burning low. No one could claim that the Church to-day was really wearing her own distinction. What was to be the distinction of the Church? A city set on a hill lit up at night to guide and cheer the weary traveller on the plains below. After referring to Christian Science and New Thought, he went on: "Spiritualism! I speak with reverence. We are told that mystic highways have been discovered across unknown waters and that communication frequently is established. What I have got to say is that I am waiting for a vessel coming across those mystic ways which is not freighted with trivialities and frivolity." The doctor, it is to be feared, will have to wait a long time if he refuses to examine the abundant serious and scientific evidence already lying before him.

How these pious objections run in circles! Dr. Edward Lyttelton, late Headmaster of Eton, lectured recently at the Kensington Town Hall on "The Truth and Error in Spiritualism, from a Christian Standpoint." He said (as reported in the "Morning Post"): "The evidence of Spiritualists went to show that the departed had increasing difficulty in communicating with their friends on earth as time went on. Were they being drawn up to a higher state of existence? If that were so, by seeking to force them to open communication with us, did we know that such coercion did not keep them down? If that was so, how about the selfishness of our action?" Our reply is that classes are now being conducted by the L.S.A. where such questions are handled by experienced students of the subject. Apparently, however, a special elementary class is needed for clerical inquirers who are so uninstructed as to suppose that spirits can be forced to communicate.

Dr. Lyttelton said further that he did not agree with those who said that Spiritualism was a fraud, and that nothing happened in the way of Spiritualistic phenomena. If they were convinced that something did happen—when they once took in these things as facts, they were in the old position of finding that scientists had brought some knowledge which they had got to interpret. There were prevalent two groups of people with divergent views of God—one subjective and the other objective. Which of the two was most in harmony with the opinions and practices of those who were called eager Spiritualists? If it was found to be the view of God as one who was supreme, transcendent, majestic, and all-powerful, they must hesitate before condemning Spiritualism, and ask themselves if they were right in saying that the scientific side of it was to be tabooed. Rather was there not a duty on the part of the Church to understand these practices? That was the question that would have to be considered.

The "Westminster Gazette," in recording that Mr. Herbert Stead, brother of Mr. W. T. Stead, is resigning the wardenship of the Browning Settlement, mentions that another equally distinguished brother, Dr. J. E. Stead, the brilliant metallurgist, has, by reason of failing health, had to curtail his public engagements.

Mr. Percy Street informs us that the new church of the Reading Spiritualist Mission, of which he is the capable head, is already proving too small, and numbers are unable to obtain admission. This is a great tribute to the zeal and earnestness of Mr. Street's ministry.

Margaret E. Ford records in the "Psychic Gazette" (November) an interesting experience of the playing of a game of chess by her brother (passed over) and a friend (still on earth) with whom he used frequently to play. The moves were given through an improvised ouija-board arrangement, and at once set out on a chess-board.

The Rev. Charles L. Tweedale has a trenchant letter in the "Wakefield Express" replying to Bishop Mercer's recent lecture in Wakefield on "Ghosts," in which he said that all cases of ghosts or apparitions could be explained away as due to "the temporary disintegration of the person's mind," and that there were no such things as ghosts. Mr. Tweedale writes: "If these statements of Bishop Mercer are true, then it will be impossible for anyone in future to believe the accounts of Samnel's apparition to Saul, of the apparition of Moses and Elias to Christ and the Apostles on the Mount, or of the apparition and vanishing away of Christ in the inn of Emmaus, or in the room at Jerusalem. It will be equally impossible to believe in the accounts of the apparitions of angels contained in the Bible, and we shall have to scrap them, together with Peter's vision of the 'great sheet let down from heaven,' with Paul's vision of Christ on the road to Damascus, and of all the apparitions and visions to John in the Isle of Patmos. In brief, if what Bishop Mercer says is true, the greater part of the Bible is myth and fable, and has no foundation in fact, but is merely the result of 'the disintegration of person's minds.'" Mr. Tweedale enunciates this point of view at greater length in his excellent pamphlet, "Present Day Spirit Phenomena and the Churches."

What the "Daily Chronicle" describes as "a piquant situation" arose at a recent meeting at Bangor, at which Dr. Phillip White, Professor of Zoology at the University College of North Wales, in the course of a denunciation of Spiritualism, asked: "Why was no attempt made to fill the many gaps of human history from the numerous agents on the other side? Many murders went undetected. Let the elucidation of the undetected murders be the Spiritualists' sheet anchor, and, if they succeeded, the world would no longer be sceptical." Later a gentleman rose in the hall and described how he had recovered the will of his brother killed in a flying accident. After death his brother had told him that the will was under a sheet of galvanised iron over 200 miles away, and there the will was found. We are not informed what was the effect of this bombshell, but we notice that several newspapers which printed the professor's remarks against Spiritualism omitted to report this addendum.

The Berlin correspondent of the "Daily Express" says that the Bavarian High Court has just decided the first case known in history in which a ghost is the defendant. "A miller in the town of Weidelangemühle had been robbed of a belt. He went to a Spiritualist seance and asked the table who was the thief. The table pointed out a local butcher, who sued the miller and the ghost for libel. The court held that the miller was quite entitled to question anybody in order to find out the thief, and that therefore his doing so was not libellous. With regard to the ghost, the finding was that the butcher had not proved that the spirit was subject to the jurisdiction of the court, which was, therefore, unable to give judgment."

THE UPWARD ROAD OF SPIRITUALISM.

A STEEP AND ROCKY CLIMB.

By MRS. F. E. LEANING.

We so frequently hear that Modern Spiritualism began with the Fox sisters and the Hydesville knockings—the "Milestone of '48," as it has been aptly termed—that we are inclined to think of the times preceding this event as a sort of blank period, during which nothing happened, an age of Darkness merely. We are not exactly living in an age of Faith now, but compared with that of our grandparents and great-grandparents, there is visible the grandeur of a great dawn. It is always a matter of considerable interest to look back into the past and try to measure the amount of progress made, by reconstructing the previous age from the vantage ground of our own time a century ahead of theirs.

What were the chief events then, along the line of our special subject, which marked the half-century preceding the events at Rochester? Those who were elderly at its commencement had found themselves the contemporaries of two men destined to cast a long path of influence reaching down to our own days—Emanuel Swedenborg and Anton Mesmer. If Londoners, they would remember hearing of the famous Cock Lane ghost, the law-suit, the midnight visit to "Pretty Fanny's" coffin in the crypt, where "expectant attention" miserably failed to produce the absent apparition; and those in South London might dread lest the destructive poltergeist of the Stockwell farm-house should visit them also. Tales of Lord Lyttelton's warning vision and his death, of the angel-guarded doings of John Wesley, of the gifted lad, Bléton, of Dauphiny, from whom no underground spring or running water could conceal itself, might have reached them. In the earliest years of the nineteenth century they might witness the arrival of Joanna Southcott at the High House, Paddington, and the faithful flocking to her to be made "sealed believers." With the next two decades mediumship in almost all its forms appeared, with a startling foreshadowing of later developments. Frederica Hauffe, of Prévost, alone, displayed almost the whole category of psychic gifts. Billot, in France, was obtaining apports, Wesermann, in Germany, was attempting thought-transference and the induced dream, Sweden already knew trance-mediumship, while Russia, Germany and Denmark appointed Royal Commissions to enquire into the vogue of "animal magnetism." As early as 1823 the first suggestion of hypnotic, as distinct from mesmeric, theory, was propounded by Bertrand, but the third decade saw Elliotson mesmerising in University College Hospital. It was an age of "wonder-books," and of wonders. People in Irving's congregation spoke "with tongues," George Müller was supporting an orphanage entirely by prayer, like the saintly Wichern and others abroad; another English poltergeist was ringing Bealings Bells in Suffolk, Alexis Didier was giving clairvoyance in Paris and London, Arago was investigating Angelique Cottin, the "electric girl," and Reichenbach was learning from the book of nature opened to him by his sixty "sensitive" subjects.

In America Swedenborg and Mesmer had found an even more fertile soil. "Magnetic" circles were rife; Hawthorne, in letters to his future wife, begs her to refrain from attending them. In a less settled and conservative community, seething with social and religious experiments and ready for every novelty, it was natural that psychic gifts should readily make their appearance. The great automatist, Andrew Jackson Davis, brought out his earliest work in the same year that Reichenbach published his researches, and another of much lower type and proportionately wider following, Joseph Smith, had preceded both. The "Book of Mormon" was published in 1830, and ten years later had twenty thousand devotees, although it was at this time that the lofty transcendentalism of Emerson and his co-idealists was leading captive all that was best in New England.

All this was prior to the "milestone of '48." And what, we may ask, was the effect of it in stemming the steadily rising tide of sheer materialism and indifference? Extraordinary as it may seem, the answer is Nothing, and even less than nothing, for antagonism grew.

The record is, on the whole, a very respectable one for a "dark age," and yet the attitude of the educated classes towards these things was that they were all alike to be shunned as "superstitions." Let us take as illustrations the tone of some remarks in the classic "Eothen," by A. W. Kinglake (1844). The author extols the "wise and watchful" Press which is responsible for the splendid result "that in matters of belief the humblest of us are lifted up to the level of the most sagacious, so that really a simple Cornet in the Blues is no more likely to entertain a foolish belief about ghosts or witchcraft or any other supernatural topic than the Lord High Chancellor or the Leader of the House of Commons." We know something of this wise and watchful Press in our own days; times indeed change but manners not always, and there are survivals in every age. In July, 1826, for instance, a play called "The Death Fetch" was produced at the English Opera House in the

Strand, upon which the "Times" commented sourly that "the idea of such absurd phantasies as fetches and fairies—witches and wizards—is not merely ridiculous but it is mischievous." Again, in another work whose value is attested by its many editions, Sophia Poole's "Englishwoman in Egypt," is given an account of her own and her brother-in-law's experience in a haunted house in Cairo. It was undoubtedly badly haunted, for in spite of being nearly new, commodious, and very pleasantly situated, as many as six families left in succession in a short time, after the English residents had been forced by the disturbances to do so. Yet the chief anxiety displayed is lest the children should believe in the "superstition" that such a thing as a haunted house could exist.

There is other definite evidence of the care taken to inoculate children's minds against any possible belief in the "supernatural." A book was published in 1814 entitled "Apparitions: or, the Mystery of Ghosts, Hobgoblins and Haunted Houses, Developed," which the "Monthly Review" particularly recommended parents to put into the hands of their children as an effectual guard against "weak credulity." The author tells us in the preface that he had been thus cured in his early manhood by finding that what he took to be a *pale spectre* in his bedchamber was nothing more than a large new flannel dressing-gown, sent home during the day, and not therefore a familiar object to him. Having decided that to speak to it was a "dangerous act of heroism" which he was not quite equal to, he nevertheless found courage to approach by degrees, and so discovered his mistake; and lay awake most of the night afterwards moralising on the extreme simplicity of mankind at large in believing in ghosts. Thereafter follows an extraordinary collection of tales, purporting to be matters of fact gathered from his own circle of friends, and "respectable publications," but each one something other than it seems. It is a most curious mixture of the genuine, the spurious, and the merely misapprehended, with such quaint titles as "The Hypochondriac Gentleman and Jack Ass," "The Ideot's Funeral," the "Lunatic Apparition," and the "Female Fanatic and Heavenly Visitor." The last was a youth who played the fatal escapade of pretending to be the Angel Gabriel, and was sentenced by the Ecclesiastical Court of Paris to be whipped, branded, and sent to the galleys for fourteen years for "scandalous profanation."

Quite apart from the growth of science, it is clear that public opinion was buckled by a sceptical spirit against which facts could make little headway. And since it is as much an instinctive proclivity of the mind to form a theory of some sort, as it is of the hand to close upon anything in the palm, our ancestors had their own "short way" of disposing of what would otherwise have been indisputable evidence of the unseen. This was simply to put it down to a "disordered imagination," which in that age was equal to all that the subconscious is in our own. Occasionally there was logic to match, as when Hone, in his entertaining "Every Day Book," tells us that he saw "a pair of legs devoid of body, which he was persuaded were his own legs, though not at all like them." Another time he saw his own double, on the opposite side of Fleet-street, "entire and thoroughly a likeness as to feature, form, and dress," but although it "seemed as real as his own existence" it was still only an illusion. If such "ocular spectres" were seen only occasionally, it was disease; if frequently, it was insanity; and he gives us the delightful anecdote, on the authority of a prebendary of Westminster, of the Abbe Piloni, at Florence. This reverend person "incurred a tremendous spectral disorder in consequence of a surfeit of mushrooms he one day ate. These fungi, not digesting, disturbed his brain, and he saw the frightful and appalling forms of scorpions before his eyes for a length of time."

Examples could easily be multiplied, but these are sufficient to give some idea of the steep and rocky ascent which led up from that day to this. The severe and accurate methods of materialistic science, which seemed so terribly destructive to faith, have proved an invaluable training ground, and all the fierceness of its pressure can but reinforce the indestructible truth. Out of the eater shall come forth meat, and out of the strong shall come forth sweetness.

ANIMAL SURVIVAL.

Mrs. I. Toye-Warner-Staples, F.R.A.S., writes:—

Whilst reading selections from the Ramayana, a very ancient Sanskrit poem, or rather collection of sacred poems of India, I came across the following literal translation dealing with the above subject. The divine hero, Rama, is gazing on the dead body of Jatayu, a large vulture who had helped him in his search for his bride, Sita, and says, "Of a certainty, Son of Sumitra! there are amongst the animals many good and generous beings, and even many heroes. For my part I do not doubt that this compassionate bird, who gave his life for my sake, will be admitted into Paradise." Rama then erects a funeral pile, and cleanses the ashes of the bird by the "ceremony of lustrous waters." He also recites over him the same prayers that Brahmans use at the obsequies of honourable men.

This interesting passage was composed between 2000 B.C. and 500 B.C. and shows how ancient is the belief in animal survival.

THE DIVINING ROD AND MINERAL FINDING.

By ALLERTON S. CUSHMAN, M.A., Ph.D.
(of Washington, D.C., U.S.A.)

LIGHT of September 3rd contains in its "Rays and Reflections" (page 571) a brief paragraph on "dowsing," in which occurs the following: "As not everybody knows, there are a few people gifted with the power of locating metals, and it is said they have proved useful in mining operations. But I have no precise information on this point." This last statement impels me to record some observations which were made by me in conjunction with several colleagues about ten years ago.

In 1889 I was a student at the Royal School of Mines in Freiberg, Saxony. Among my fellow students with whom I made friends were Mr. J. Percy Ashmore, an Englishman, and Mr. Robert Perry, an American. After leaving Freiberg we scattered, each to pursue his own career, and we did not meet again for many years.

In 1911 I was motoring north from Washington, D.C., with my colleague, Dr. Geo. W. Coggeshall, a noted chemical engineer. We received an invitation to stop the night with Mr. Robert Perry at his house at Germantown, near Philadelphia. Mr. Perry had become the President and General Manager of the great Harrison Brothers' chemical works at Philadelphia. On arrival at Mr. Perry's house I was delighted to find Mr. Percy Ashmore, who had since become a much travelled and successful mining engineer and explorer. After dinner I urged Mr. Ashmore, or "Johnnie," as he was to us "Old Freibergers," to recount some of his adventures in exploring for gold and oil in China and remote South American fields. I knew he had been successful and had made a fair-sized fortune. "Johnnie," however, seemed reluctant to talk, and on our rallying him on his British close-mouthed professional manner, he objected that if he talked we would only laugh at him, because he used in his explorations psychic methods taught him by an old Chinaman in the deep hinterland of China. He finally confessed that he had become an expert "dowser" for finding petroleum oil, and that he used a wand made of heavy copper wire, bent into the shape of a hair pin about two feet long. In use the two prongs of the wand were grasped in either hand with the arms held rigidly downward, so that the loop stood right in front of the face. On walking over oil even when deeply subterranean, the loop of the wand would pull and bend downward.

The statement was met by a polite scepticism on the part of nearly all present, and a general discussion on the subject of dowsing followed. Mr. Ashmore then said he had his wand with him in his valise, and offered a test. It was finally decided that I was to blindfold Mr. Ashmore and remain with him on the second, or bed-room, floor of Mr. Perry's house. In the meantime Mr. Perry and Dr. Coggeshall would procure a five-gallon can of petrol from the garage and place it at some point on the cellar floor which could be accurately located with reference to the side walls and partitions of the house.

This was accordingly done, and when all was ready, Mr. Ashmore, still blindfolded, was led about in every possible direction on the second floor. After some time and many wanderings, Mr. Ashmore stopped and dropped a note-book from his pocket on to the floor. Accurate measurements showed that if it had been possible to bore a hole from the spot indicated to the cellar, a plummet would have struck the can of petrol. This test was then repeated with many variations for half the night without a single failure by Mr. Ashmore. Others of the party took the wand, and tried to get an effect, but without result. The gentlemen named as having participated in this test are all men of record and standing in their professions; they are all living and would, if appealed to, undoubtedly corroborate the facts as stated above.

It would be presumptuous in the present state of knowledge to offer an explanation of the phenomenon of locating hidden oil supplies. As a working hypothesis these alternative explanations occur to my mind: (1) That all human beings possess a rudimentary sixth sense, abnormally developed in some individuals, which gives them an inherent or subconscious perception of concealed or hidden facts in relation to which they are able to place themselves in rapport. Such a sense might be related to the so-called "instinct" possessed by almost all wild and many domestic animals, and which furnishes the *modus operandi* of the psychometrist. (2) The dowser may be a medium, controlled by unseen intelligences, either nature-spirits or discarnate human experts, who are able by means unknown to us to locate buried or hidden treasure and signal through the so-called divining rod. I can think of no other reasonable hypothesis which could be invoked to explain the undoubted facts.

It is noteworthy that dowsers often make mistakes, so that whatever power they possess is no more infallible than, let us say, medical diagnosis in cases of disease. It is also interesting to note that Mr. Ashmore declared that he could only obtain his results with a copper wand, whereas

I believe that water dowsers usually employ forked twigs from the witch hazel bush. LIGHT might well act as a medium for collecting more information on this subject.

Since the receipt of the above article we have had another communication on the same subject, and starting oddly enough with the same quotation from "Rays and Reflections." The writer, Mr. L. Silverthorne (Newport, Mon.) states that in 1900, during a tour in the U.S., he journeyed from the city of Denver by the Rio Grande Railway to Cripple Creek, the neighbourhood of the famous Stratton Gold Mines. He was conversing with a fellow-passenger on the history and formation of the wonderful rocks amid which they were passing, when a lady who had been listening with interest, joined in the conversation. She informed Mr. Silverthorne and his companion that she was an Englishwoman, the wife of a mining man interested in gold mines. In one of the mines with which her husband was associated, the lode—the vein in which the gold is found—was lost, and the geologist employed concluded that it had "jumped down" to a lower level. Deeper exploration was made without success. She assured her husband and his co-directors that they would never discover the vein by going down, but the engineers thought differently: they continued as before but without success. Other expert engineers were called in, and they, too, concluded that the lode must be low down. She insisted, on the contrary, that they should "drift up" instead of down, but the weight of opinion was against her, and another large sum was spent, but without result. Ultimately they agreed somewhat shamefacedly to drift up, and as a consequence they were rewarded by the discovery, within a few hundred yards, of their lost treasure. The vein was worked, the debt wiped out, and, the lady believed, handsome dividends were once more paid.

Nothing is said in the story as to how the lady arrived at her impression regarding the locality of the metal.

REMARKABLE SPONTANEOUS PHENOMENA.

By I. TOYE WARNER-STAPLES, F.R.A.S.

I have recently met a retired Army captain who, all his life, has been a magnetic healer, which fact may help to account for the spontaneous phenomena which occurred on the 7th September, in his home. He knows nothing of Spiritualism, so his account is unbiassed, and therefore of deeper interest to sceptics, as it tallies so well with our recorded phenomena. He writes: "We had gone to bed, about 11 p.m. My wife and three-year-old child were both restless, so I decided to 'turn on the tap' (i.e., magnetic force), and put them to sleep, which is a common occurrence for me to do. Previously I had made an appeal to the Almighty to take the children under His protection. I put forth my usual 'will power' to effect the sleep of the wife and youngest child, and had my eyes fixed just over where the other two children slept on the other side of the room. Almost immediately a bright light appeared in the corner of the room, just over the children's heads. This expanded until it got halfway along the cot, flinging out rainbow colours, which lasted about half a minute, then gradually faded, then came back again to its full light. This was repeated three times. Just under the most brilliant spot appeared what looked to be the bust of a woman, with her hands and arms spread out, palms and face downwards, over the heads of the children. I gave it a rest a bit, and then again turned on 'full power,' looking at the opposite corner of the room. Again the whole room lit up in the same manner, but there was no 'bust' in that corner. This again lasted about half-a-minute, then died out. I had often seen these 'lights,' in a small way, before, floating about the room, but put it down to an optical delusion, and took no notice; but this lit up the whole room, brighter than a candle, but not so bright as a lamp. I put down the brilliancy of this exhibition, and its duration, to the fact that my wife's arm was lying across my chest, and I find that there is no limit to what I can do for myself when I am 'in touch' with her—from the mere fact of my getting a circuit to work my own (magnetism) back again."

I wonder if this phenomenon was an attempted materialisation? The presence of "lights" previously would seem to support this view. Might not the fact of my correspondent being full of magnetism and able to heal numerous complaints by mere stroking of the part, sometimes conduce to psychic phenomena instead? I should be glad to hear any expert views on this case, as it is quite possible I have discovered a physical medium of great power, in which case he should cultivate his gift. I enclose names, etc., but not for publication at present.

"Rue not my death, rejoice at my repose!

It was no death to me—but to my woe:—

The bud was open'd to let out the rose,—

The chains unloosed to let the captive go."

—SOUTHWELL.

SPIRITUALISM: SOME ELEMENTARY PRINCIPLES.

ABSTRACT OF AN ADDRESS BY DR. LINDSAY JOHNSON, M.D.,
F.R.C.S. (LOND.), ETC.

Since Dr. Lindsay Johnson left England last year he has pursued his researches into the phenomena and philosophy of Spiritualism to an extent that has enabled him to represent its importance in public. The following are some notes of an address delivered by the distinguished surgeon at the Town Hall, Durban.

Dr. Lindsay Johnson commenced his lecture by saying that there is nothing in this world which is absolutely true outside of pure mathematics. To take a single example, light was supposed to travel in straight lines. But this was only true as a general proposition. Light, in passing through a small aperture, was found to bend round the sides of the hole, and Einstein had shown that the light passing from a star to the earth might be deflected by the attraction of the sun and show a slight curve or bend.

He next referred to the opposition shown to all

NEW IDEAS AND DISCOVERIES.

It came not only from the Church but also from Science, or rather from scientists who were often the most bitter enemies of a new idea which seemed to contradict the prevailing notions of scientific possibility. All innovators must expect to run the gauntlet of ridicule and persecution. In the case of Spiritualism, the Church took up its age-old argument that the new thing was of the Devil, while scientists fell back on theories of imposture, hallucination, mal-observation and the rest of the familiar array of objections.

It was the easiest thing in the world to deny anything which one could not understand. When the great Dr. Johnson was discoursing on some subject in the common room at University College, Oxford, Dr. Mortimer, the Head of Lincoln College, kept interrupting him by saying, "I deny this"; "I deny that." At last Johnson lost his temper and retorted, "Sir, you must have forgotten that an author once said, 'Plus negabit unus asinus in una hora quam centum annos'; i.e., that an ass will deny more in a single hour than a hundred philosophers can prove in a hundred years.

All religions had their basis in some ultimate fact, and all of them exhibited some morality in their doctrines. To suppose that any religion was

FOUNDED ON PURE SUPERSTITION

was to suppose that all its votaries were entirely destitute of intelligence. The universality of religious belief in all races showed that there must be some common origin for these deep-rooted ideas.

The speaker then examined the conception which lay behind all religions—the belief in a Supreme Being or in a number of superhuman intelligences. In a closely reasoned argument, he showed that God must be the eternal non-phenomenal Cause of the Universe and the Supreme Intelligence, the Source of all the forms of intelligence apparent in the Universal Order. The God of the creeds, the theological God, was nothing but a mass of contradictions and absurdities. From the human point of view the Eternal Self-Existence was manifested as a limited finite Being—the Power that makes for Righteousness perpetually causing Evil to disappear. He had therefore a certain kind of Personality, and established His existence to us in an intelligible way along the lines of an orderly evolution of Life from the lowest beginnings to those heights of

BEAUTY AND ACHIEVEMENT

of which we could at present only dream.

Dr. Lindsay Johnson dilated upon this idea of God at great length and with much argument and illustration from scientific fact and philosophical thinking. He dealt with the old crude theologies of the past, now seen to be little better than superstitious fable, the outcome of the ignorance of those ancient days. Referring to one passage in the Athanasian Creed, he said one might as well say, "Unless you believe in the binomial theory, you will without doubt perish everlastingly." For what difference did it make to life and conduct whether one believed in the binomial or the trinomial theory?

As to the Bible, Dr. Lindsay Johnson said that to him inspiration ran right through it

FROM GENESIS TO REVELATION.

Its books were all more or less inspired, nearly all the authors were psychics and spiritually guided. Yet it was impossible to avoid the conclusion that the truth became vitiated and obscured by the ignorance and prejudice in the minds of the various writers. Yet through all the Bible we beheld a gradually expanding view of things, a continually growing conception of the true nature of Deity and of the Spiritual Universe.

The speaker then referred to the latest findings of Science and the extent to which Spiritualism is confirming and illuminating scientific discoveries as they approach the con-

finer of the material world, and begin to pass beyond its borders.

Spiritualism had demonstrated the reality of a spiritual world and the possibility of spirit return, and it had thrown an immense light on the true nature of man. Still we had yet an immense amount to learn about the functions and properties of soul and spirit. None of us could yet see very clearly, and as Tennyson had written:—

"Our little systems have their day,
They have their day and cease to be;
They are but lesser lights of Thee.
And Thou, O Lord, art more than they."

A SCOTTISH WITCHCRAFT CASE.

SOME EXAMPLES OF "UNLAWFUL CURING."

The subject of witchcraft is full of interest to the serious student of psychical research. Amongst much which reflects the ignorance and superstition of the time in the actions of the alleged witch, there are clear traces of genuine psychic powers devoted to praiseworthy ends, just as there are other instances which seem to indicate the employment of occult powers for purposes of malice or revenge.

A notable example of a witchcraft trial is that of Janet Reid who in 1643 was tried and burned at the stake. It is a sad case but curiously instructive in regard to the practices the legislative wisdom of the time sought to put down by the death penalty.

This woman undoubtedly believed that she had the gift of healing, and appears to have exercised it with beneficial effect in some instances. The charges made against her were ten in number, and extend over a period of about twelve years; so that no doubt a great mass of irrelevant rubbish must have been included in the evidence adduced against her at the Assize. The case was laid under an old Act of 1563, passed in the reign of Queen Mary, for the purpose of putting down sorcery and witchcraft; and the main charges against the accused were as follows: (1) Offering a man, who was building a stack of corn, some enchanted grass or moss to put in it which would make the corn more profitable; which offer was refused. (2) Drying corn with a "hot stone" and making both stone and corn fly out of the house and disappear, and which in the indictment is charged as the "offering of a sacrifice to the Devil." (3) The giving to the daughter of one Robert Sinclair some liquor like water in "ane stoupe" (pitcher) for the strengthening of her father, who was in a weak and prostrate condition. This liquor or water having been two or three times put on Sinclair's meat, and he having "suppit thereof within one night, or at most two, he found himself restorit to his wountit (wonted) vigour and abilitie." (4) Robert Sinclair, in Gerssand, having married a second spouse and shortly thereafter being troubled in his sleep by apparitions of his first wife, the accused told him to go to the latter's grave, and to charge her to "lie still and trouble him no more," and thus she was guilty of witchcraft and incantation. (5) The panel was charged with the unlawful curing of one John Kirknes of a disease of the bones called "the Boneshaw," by "gripping the joints of one of his sides with her hand," and uttering certain cabalistic words which she asked the maidservant of Kirknes to repeat after her. She was also charged with charming one Elspeth Sinclair in a similar manner for the same trouble, but on this occasion, in addition to the gripping of the joints, water and "nine blue stones" were used in the process, the water being that in which the nine blue stones had been steeped, and the patient being directed to wash herself with it. The same process appears to have been used to another person affected with this bone disease, and appears to have been so effectual that, after being fourteen days bedfast, the water and stone cured him in two days. (6) The leading charge against the panel was the attempted curing of what was then denominated "heart cake," and which seems to have been a species of consumption. The cure was said to have been attempted to be effected in this manner: The accused took a pot with water in it, laid a pair of tongs athwart on the top of the pot, put a codfish on the top of the tongs, and set the afflicted child above the fish. Thereafter a sieve was put on the child's head on which a pitcher full of water was placed. She then poured molten lead thrice through a comb, or a pair of scissors, resting on the mouth of the pitcher of water, and, from the appearance of the lead after it was taken out of the water, divined whether the child would or would not recover; and the report states, "but as yet the child is not." The charm, or cure, for consumption appears to have been tried on two children, with but indifferent success; and it is stated to be still one of the cures practised for disease in some parts of Ultima Thule, where ancient customs and superstitions have not yet died out.

The tenth charge against the accused was a general one of sorcery, divination, and witchcraft, including cursing and imprecation of man and beast by which much wrong was "brocht to pass, all by the power and working of the devil your master." A jury appears to have been summoned to try these ten charges, and after hearing the evidence, they were unanimously of opinion that the first nine counts in the indictment were proved, and that this

unfortunate woman should be "adjudged to the death thereof," and the sentence was pronounced in conformity therewith, that she should be taken with her hands bound behind her back to the place of execution and there worried (strangled) at the stake, and burnt to ashes. The sentence was duly carried into effect, and this poor woman, who appears to have done nothing more than make some attempts at magnetic healing by means of rubbing, combined with the use of water and some blue stones, was done to death by the malice or ignorance of her neighbours, combined with the superstition or extreme fanaticism of an Orcadian jury. She appears to have had some elementary knowledge of the bones and joints of the human frame, combined with a belief in the efficacy of water as a curative agent. Beyond that, and the extraordinary combination used by her in the attempted cure of consumption in the case of the two children, and which process seems still to linger in this outlying part of Scotland, the accused seems to have had no psychic or occult power of any kind, and her complicity with the Evil One appears to have been assumed throughout without a shred of evidence to support it.

THE QUESTION OF UNCONSCIOUS MUSCULAR ACTION.

Responding to the request of Mr. D. M. Jones in last week's *LIGHT* (p. 745) for our readers' views on the mechanism of table-tilting, Mr. R. H. Saunders writes:—

I have a record of many hundred messages received through the table, and my experience long ago convinced me that if proper care is exercised, evidence will be obtained that the movement is quite apart from one's own efforts, conscious or unconscious. As a matter of fact one is usually conscious of the movement, although it may be involuntary. The tilting is usually preceded by a curious rotary sensation in the table, difficult to duplicate normally, as though the material itself were in a state of flux, and then the unmistakable tilt comes, generally, though not invariably, in the direction of the medium of the party. Dr. Crawford shows photos in his book, "Psychic Structures at the Goligher Circle," of the Ectoplasm acting as a lever in the movement, but it is more than likely the intelligences on the other side utilise human muscles in addition. Tilts may, and do, occur against a pressure, applied consciously and voluntarily, as a test. But one is usually quite cognisant of the movement without being a party to it.

This is not to say that movements do not take place apart from the mentality of the sitters. It is one of the puzzling features, and often a sad one, that sitters' minds do influence the messages, and I have often heard, by the direct voice, spirits say, "You made me say what I did not want to say." Our circle is happily so formed that we get the opportunity of testing the messages by direct voice, and out of many hundred messages barely three per cent. are confusing or misleading. But the possibility of this percentage even must compel the medium and sitters to exercise the greatest care in excluding their own thoughts or movement when the messages are coming through. I have known much unhappiness resulting from building upon the accuracy of such messages, which were, when tested, found to be confused or unreliable.

Paule A. Hoskier (Bromley, Kent) also agrees with Mr. Jones's view that the cause of table movements must be looked for in some other force than unconscious muscular action on the part of the sitters. A few nights ago, this lady says, she and two young girl friends stood round an old-fashioned, heavy, gate-legged table with big flaps. It rushed about in so lively a fashion, keeping time to a waltz they had put on the gramophone, that they were at last obliged to lower the two flaps to prevent the table getting broken. After the flaps had been let down they only had the tips of their fingers on the middle part of the table, and yet the flaps were suddenly lifted, knocked against the legs of one of the party, and let down again with a loud bang. "As we were not touching the flaps of the table, how," she asks, "could unconscious muscular action account for this?"

A BERMONDSEY CENTRE.—As a result of a meeting of South London Spiritualists, held at 7, Esmeralda Road, Bermondsey, S.E.1., on November 16th, a new organisation was formed under the title, Bermondsey Spiritualist Temple, free membership being offered to all. The above address is the meeting house (pro tem.), and also the residence of the Provisional President, Mr. Frank Brown, the Secretary being Mr. J. W. T. Mul-lenden, 172, St. James's Road, Bermondsey, S.E.1. The new society promises to become a progressive organisation, having the responsibility of a public debate already on its hands as the Rev. F. R. Balleine, M.A., Vicar of St. James's Church, Bermondsey (an avowed opponent of Spiritualism) has agreed to meet, on a date in December yet to be fixed, Mr. W. E. Long, a well-known Spiritualist of forty years standing, in public debate. The subject will be: "Can we prove we can talk with the dead." The new society will be glad to hear from speakers and mediums who are willing to assist in propaganda.—A. H. B.

BOOK REVIEWS.

THE HOME OF FADELESS SPLENDOUR.

Messrs. Hutchinson & Co. have issued a notable book on Palestine, under the above title, by Geo. Napier Whittingham. The book has a Foreword by Major-General Sir Arthur Wigram Money, K.C.B., sometime Chief Administrator of Palestine. Such especial interest as the book may have for readers of *LIGHT* lies in the prefatory article or sketch, "L'Avant-Propos," by W. T. P., initials familiar to most of us, and indicating the personality of Major Tudor Pole. The sketch is dated Palestine, Christmas, 1917. It gives a graphic picture of the advance on Jerusalem, from which we may quote:—

"Soon I found myself in a cave crowded with men, one of whom was dying, but the rest unwounded. I summoned all my strength, and ordered them out to the ridge to reinforce. They obeyed, and I was left with a dying man alone. . . . By-and-by, I saw my Company Commander, about fifty yards away, directing operations, altogether oblivious of his danger. He sent me his servant to give first aid. My own servant was dead. . . . Some time after, with the aid of my stick, I hobbled down the hillside in the direction of our second line. I completely lost my way, but although suffering much pain, I was quite happy. To have descended into hell, to have suffered what millions are suffering to-day, to have been protected from death—all this buoyed me up. I was, of course, receiving unseen support, or I should have collapsed long, long before from the loss of blood."

The account concludes with the words, "Neither then nor since have I lost touch with my unseen friend."

As for the book itself, it is a compendious description of Palestine as it is to-day, by a writer who, in virtue of his studies and experience as a traveller in "those holy fields," is able to write with authority. Jerusalem, the "changeless city," receives full attention. There are descriptions of Galilee, Cana of Galilee, Nazareth, and other places familiar in history, sacred and profane. The author, as General Money says, treats his subject with "loving care." The book, which is dedicated to "W.T.P.," is illustrated with sixteen etchings and maps, and eight coloured plates. Its price is 24s. net.

"AN ENCYCLOPEDIA OF RELIGIONS."

The great religious revival of which it is said we are on the verge, may have one of its harbingers in the Encyclopædia by Mr. Maurice A. Canney, which has just been published by Messrs. Routledge and Sons (price 25s.). It is an attempt to bring information concerning Comparative Religion up to present-day standards of information. In a preface to the book, which is one of handy reference, Mr. Canney tells us that he has rather concentrated on matters which are unfamiliar and headings not to be found in ordinary encyclopædias. Mr. Canney has certainly covered a large field of references which have associations, however indirect, with Religion. We open the book at random, for example, and find a description of the Banshee as "resembling the guardian angel or saint of the Christian." Even Crystal Gazing receives attention. Spiritualism in the modern acceptance of the term is described under "Spiritism," which is the right category for all but those forms of it which are inspired by the religious idea. Under "Spiritualism" we read that "all Christians are Spiritualists," which is true enough. That "transvaluation of values" for which world-philosophers are seeking will have much to do in assigning their true significance to many terms loosely used both in common speech and in the literature of the time. The author draws a distinction between "Spiritual Healing" and mental healing. But it is very difficult to set up boundaries in this matter. They are usually arbitrary. If the whole Universe is a manifestation of Spirit, it becomes simply a question of grades of expression rather than of wholly distinct orders of life. The book abounds in information, much of which may be new to the average student, and we found in it many concise descriptions of the queer little sects which the sergeant-major in the story dismissed as "fancy religions," recognising only the Church of England and the Church of Rome as entitled to any respectful consideration.

MESSRS. GEORGE NEWNES, LTD., are issuing "The Outline of Science," a publication in fortnightly parts, with many illustrations, some in colour. Sir Oliver Lodge is one of the scientists whose work will receive attention in the series, which is edited by Professor J. Arthur Thomson.

"Gops," by Shaw Desmond (Duckworth and Co., 8s. 6d. net), is a powerful novel, dealing with the career of a journalist in search of a religion, a quest in which he has naturally some weird adventures. There is a strong love interest in the book, and this, with the hero's experiences in rationalism, occultism, revivalism, newspaper finance and other powers and forces of the modern world, makes up an absorbing story, such as one might expect from the author of "Passion."—E. K. G.

THE ATTITUDE OF SCIENCE TOWARD PSYCHIC PHENOMENA.

(Continued from page 761.)

tion that the same was the case with psychical research. Orthodox science ridiculed and opposed our discoveries, not because they were not true, but simply because they were new.

DISTURBING THE CONDITIONS.

Professor Bragg, of Victoria University, claimed that the success of an experiment in natural science was quite independent of the attitude of those who witnessed it. Was that so? Could the Professor perform a delicate weighing experiment with a refined chemical balance if his students persisted in shaking the pedestal on which that balance stood? Could he get any reliable results with a vibration magnetometer if a student persisted in walking round the instrument with a magnet in his pocket? Could he measure minute differences of temperature with a thermopile if a student persisted in breathing on the instrument? Of course he could not. Well, the sensitives who were the vehicles for the production of psychic phenomena were apparatus more delicate and more readily disturbed than the most refined chemical balance—apparatus more susceptible to external influences than the most delicate magnetometer. The heavy-minded scientist came to an experiment in psychic phenomena with a determination to impose this and that condition, and to unmask the fraud which he was quite certain was the only cause of the alleged phenomena. He was behaving in exactly the same way as the heavy-footed student who would stamp about the laboratory while the lecturer was endeavouring to make measurements with his delicate physical apparatus. And, just as the local disturbance set up by the antics of the heavy-footed student would cause the physical apparatus to give totally erroneous readings, so would the psychical disturbance caused by the heavy-minded, scientific fraud-hunter affect the infinitely more sensitive trance-consciousness of the medium, so that false and erroneous results were obtained.

A French writer, Eugene Sus, had prefaced to his book, "Things of the Other World," the following dedication which in its biting sarcasm was one of the finest arraignment of orthodox science which had ever been written:—

"To those scientists, applauded, decorated, titled and buried, who have denied The Rotation of the Earth, Meteorites, Electricity, The Circulation of the Blood, The Undulatory Theory of Light, Photography, The Steam Engine, Magnetism, and all the rest. To those living scientists who are doing precisely the same sort of thing now, and to their successors yet to be born who will do the same in the future, I dedicate this book."

In this general atmosphere of obscurantism, due to prejudice, the attitude of those men of science—few indeed in number, yet eminent in their professional qualifications and abilities—who had dared to make a stand for free enquiry shone the more brightly.

THE NEW BEATITUDE.

Enlightened Posterity would reverence the names of such men as Wallace, Crookes, Lodge, Richet and Flammarion, not merely for their noteworthy contributions to natural science, but above all for the courage and the real scientific spirit which led them to follow truth at all costs.

It would also have its wreath of laurel for the humble Spiritualists, for those plain, ordinary men and women who, with no great intellectual abilities, no equipment of scientific knowledge, no academic distinctions, or high social position, had yet worked on, content to spend and be spent in furtherance of what they know to be the truth.

"Do you ever wonder," said the speaker in conclusion, "why it is that some of the greatest manifestations of psychical science have come to men and women of but little intellectual ability or scientific knowledge? Well, I think I can tell you! Those men and women lacked much, but one thing, one essential thing, they possessed—the open, candid mind. And in these later days there comes from the Mount a new Beatitude, 'Blessed are the open-minded, for they shall discover the deepest truths of nature and thus—see God.' " (Applause.)

In replying to a vote of thanks proposed by the chairman and seconded by Lieut-Colonel Hardwick, Mr. Wright said: "The outstanding impression which the London Spiritualist Alliance makes upon one is its vitality. 'Where there is no vision the people perish.' You and your leaders have that vision, so your success is sure." (Cheers).

THE NEED OF REASONED FAITH.—The call to all Christians to give a reason for the faith that is in them, to "prove all things," is constant and universal. It is useless to deny that many have been, or are being, repelled from the Church, either because they think, erroneously, that the Faith forbids that communication with the dead in which they find, or look to find, tangible assurance of the survival of those who have passed beyond the veil; or because they see that a portion, at least, of the Church's Spiritual directors condemn investigation into this weighty subject.—From "The Church and Psychical Research," by G. E. WRIGHT.

AN IMPRESSION OF AN ANTI-SPIRITUALIST LECTURE.

BY ONE OF THE AUDIENCE.

The Rev. Mr. Rouse addressed a meeting of some 500 people at Clifton, Bristol, on the 9th inst., on the "Perils of Spiritualism and its Hostility to Christianity." Mr. Rouse is doing good work, for he is trying to stir up the shepherd of the flocks. He expressed one great truth—the shepherd have not been faithful, and are now paying the penalty the clergy were responsible for not teaching the meaning of the Creed. The remainder of the address was what one expected from the title—quotations from Conan Doyle's "New Revelation," entirely shorn of their contexts, the half-truths which are worse than downright lies, the whole subject so twisted and contorted that the very intemperance of the speaker induced a nausea among fair-minded, discriminating thinkers. Mr. Rouse had the sympathy of the "faithful," but it was quite obvious, from asides one heard, that many would investigate the issues involved, and whilst the faith of the faithful will doubtless remain, he will, as he has done all along the line, make converts to the New Revelation, or rather to the restored Old Revelation, so that he must be congratulated upon the good he is doing. No debate was permitted, nor were questions to be asked, although the speaker said he would be pleased to advise any of the faithful after the meeting; but one lady who ventured to protest as to his misrepresentation met with the rebuff, "I never argue with Spiritualists."

[The foregoing was sent to Mrs. Irene Warner-Staples by a gentleman in the audience.]

OBITUARY.

Mr. Fred Spriggs, brother of that remarkable medium, the late Mr. George Spriggs, passed away on Monday, November 14th, at the age of fifty-five, at his residence in Kew, after a long illness. A former Vice-President of the Marylebone Spiritualist Association, Mr. Spriggs did much good service, especially during the war when he was Chief of Special Constables at Kew. A Freemason, he held several offices in trade societies. He was a successful business man, very popular with his workpeople. At his funeral on Saturday, the 19th inst., there was a numerous concourse including many of his employees.

There was a large and most sympathetic gathering of friends at the funeral at St. Helen's Cemetery, Hastings, on the 16th inst., of Mr. William Moon, president of the Hastings and St. Leonards Spiritualist Society. Mr. Moon founded the society on November 11th, 1920, and on November 11th he passed to the larger life of service after having for over twenty years worked to spread the knowledge that "there is no death." The ceremony was ably and reverently conducted by Mrs. Gladys Davies.

ANSWERS TO CORRESPONDENTS.

M. M.—Thank you for the verses, but we were unable to find space for them.

FRANCESCA.—See answer to M. M.

P. L. CHAMBERS (Saskatchewan).—Thank you for the cutting. These points of doctrine will be cleared up by the general march of events rather than by disputation, which convinces none of those who have closed their minds on the matter.

W. F. K. REAN.—It is not a matter which we think it advisable to reopen. It was dealt with by Sir A. Conan Doyle in one of the newspapers principally concerned.

G. M. LAWS.—Yes, we have noted the omission, which was due to the fact that at the last moment the article in question had to be withdrawn to make way for a more urgent one. The omitted article should have appeared when you read this. We note the error in sending the paper, which shall be corrected.

Mr. J. H. SHARPE, of Birmingham, a youthful medium who has attained some celebrity as a lecturer and clairvoyant, sends us a piece of music composed by him, he states, under spirit influence, and entitled, "The Fairy Melody Valse" (published by Dolart & Co., 2/- net). It is tuneful and unpretentious, without any particular distinction, which is not to be wondered at, as the boy composer appears to have had no musical tuition.

THE "MIRACLE OF THE GULLS."—A correspondent, M. B., asks about the incident of the flock of white sea gulls which is said to have circled round and round the Cenotaph on Armistice Day, uttering no cry, contrary to their usual custom. It formed a feature of the news of one journal, which headed it, "The Miracle of the Gulls." We have to be very careful about "miracles" of this sort, designed to form sensational items in the newspapers. All we can say is that it might have been a "supernormal" event. We do know that birds are very "psychic" in the sense that they show strange reactions to the subtle forces in nature. Naturalists have much to say on this question of bird psychology.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

"LIGHT" AND ITS QUESTIONERS.

E. L. S. (Oxford).—Your letter does not contain a definite question, but we may notice it here. You say that difficulties are often cleared up by LIGHT without the necessity of putting questions. That is so. Now and again we receive a question which has already been covered in some quite recent issue of the paper, but the questioner has either failed to read the answer or has not seen its application. It is of course difficult advice for some people to tell them to read some of the many books which would answer their questions much more fully than we can undertake to do in this place. The question you allude to dealt with "physical defects in the next life." We might have said that as the next life is not a physical one, physical defects obviously could not be perpetuated. But of course the mind would carry some memory of them. Hence, in reproducing some picture or projection of himself as he was on earth, a spirit would doubtless for identification add any detail of physical defect. We are always glad to answer questions.

"CONDITIONAL IMMORTALITY."

HORACE COOMBS.—There is a tendency on the part even of clerical writers to confuse the idea of "human survival" with "immortality." And in regard to immortality it is often taken to mean a life of unending time—countless millions of years. Spiritualism can prove human survival of death scientifically, but no one can prove immortality in the same fashion. It is a matter outside all our conceptions of time and space. Of one thing we are assured—the individual spirit is never extinguished. Many wrongdoers in the next life would like nothing better than to be "wiped out," to avoid the awful penalties of deliberate wrong-doing on earth. But, as Sir Oliver Lodge put it on one occasion, a man should be careful how he lives since he will have to live with himself for ever. Reasoning on the matter we see that God had a purpose in the creation of man, and is not likely to be crossed in that purpose by anything the man may do to try and thwart his divine destiny. Consequently we are untroubled by any fanciful doctrines such as that you quote.

SPIRIT, SOUL AND REASON.

R. ISAAC-JONES (Carnarvon), writes: "Can you tell me why Spiritualism is unaware of the fact that man's spirit has no control whatever over his physical body except through the soul body, its medium?" No, we cannot, because we have no reason to suppose that Spiritualism is unaware of it—that is to say, Spiritualism as represented by its philosophical thinkers. It is an accepted idea that the individual spirit controls the physical body by means of the soul or spiritual body. It is, of course, not less true that we know nothing whatever of the spirit itself except by

its expression through matter or substance. As something which dwells outside of time and space, it is beyond our thinking except as that which gives the sense of identity—i.e., the ego or self-conscious unit. Our correspondent goes on to say, "Why refuse so manifest a fact as that (say) the dog has a soul which accounts for its intelligence?" But we don't refuse it, as a theory at least. It is difficult to speak of "facts" in this matter. We can certify the existence of the dog as a fact, but the soul or animating principle of the dog is a matter of philosophic reasoning upon which differences of view are permissible. We are in sympathy with Mr. Jones's idea that the elements of the soul are blended with intelligence, but we can hardly accept his contention that Intelligence is quite different from Reason. There is certainly a difference in grade between the impersonal intelligence in Nature and the reason faculty in the thinking man, but that is as far as we can go at present, for the idea of a Divine Intelligence unites all the infinite variety of its manifestations in Nature and man. The difference is of degree rather than of kind.

REINCARNATION.

M. W. BAKER.—We answer your letter here both to save time and for the information of other inquirers, for this subject has long been a bone of contention amongst Spiritualists and others. For us it represents no essential part of Spiritualism, which simply stands for proof of human survival. That, at any rate, is its central idea. Anything else which is added to that depends upon the individual concerned, and consequently we find erected upon that foundation all kinds of strange edifices—religious, poetic or philosophic. We frequently receive letters declaring that the reincarnation idea has demolished all the hopes of the writer, that it is a repellent and illogical doctrine, contradicting all the teachings of Spiritualism as regards life after death. On the other hand, some people find it quite reasonable and acceptable: some indeed declare that it is the only thing which explains the inequalities of human life. Our own idea is that there are experiences in the spiritual order which lend some colour to the idea of reincarnation, but that it has no basis in literal fact. But that is only our opinion, no more binding upon anyone else than the views of the most convinced reincarnationist. Reincarnation is simply a doctrine which can be argued about till doomsday without any of the disputants getting any forwarder. If it is ever discovered to be a fact, it will be quite useless to argue about it. It will remain untouched by all the philosophy in the world. Meantime some spirits teach it and some do not. They are human, they have their differences of view, and argue the question just as we do here. And that for the present is all there is to be said.

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MEETINGS AT THE BRITISH COLLEGE.

The Rev. C. Drayton Thomas has had a unique opportunity during the last few years of carrying out detailed investigations with the famous trance medium, Mrs. Osborne Leonard. The gist of this research was given to an audience at the British College of Psychic Science on Wednesday, the 2nd inst. It may have seemed to some who are recent students that the subject matter was somewhat dry and unimportant, and that the picking out of isolated names of persons and places from the "Times" a day before publication was explainable by collusion or by some extended clairvoyance. The important point that these facts are related to the life of Mr. Drayton Thomas's father, long since passed over, is sometimes forgotten, and the delicate piecing together undervalued. Mr. Thomas welcomed all criticism and suggestion as to how these hundreds of evidential cases have been obtained, having himself exhausted every possible explanation other than that the discarnate spirit of his father is the communicator. To advanced students this piece of work, following on the long series of Book Tests, is of the greatest value as showing a sustained effort by some intelligence or group of persons to bring through details which can exclude the telepathic theory, the first and easiest suggestion of unexperienced minds. Mr. Thomas was heartily thanked for the educational value of his lecture by Mrs. Hewat McKenzie, who presided.

Mr. Robert King's lecture on "Some methods of Occult Development," on the afternoon of the 17th, might more fittingly have been entitled, "Some Things that Retard Occult Development." Mr. King defined occult or psychic development as "the bringing into working action through the physical body of some of the latent forces of the spiritual self which we all possess." The spiritual body, or soul, had a tremendously high rate of vibration, and before it could register on the physical brain had to be stilled or quieted by concentration and meditation. Self control of the highest order with entire freedom from anger, fear, worry and similar conditions, was therefore necessary during the development and exercise of the soul faculties.

Miss Lind-af-Hageby's lecture on "Anna Kingsford," on the evening of the same date, was an occasion to be remembered. Miss Lind gave a most able résumé of the life of the brilliant mystic, pointing out the universality of the teaching received by her from the other side of life, its insistence on equality for the feminine principle as for the masculine, and its hatred of cruelty and wrong. Mrs. Hewat McKenzie presided, and proffered a hearty vote of thanks to Miss Lind from the audience.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—11.15, public circle; 6.30, Mrs. Harvey. Wednesday, Mrs. I. Rolleston, address and clairvoyance. Saturday, December 3rd, 7.30, social evening.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Julie Scholey. Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. E. M. Ball; 6.30, Mr. G. T. Gwinn.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. Swainson; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. Howard Hulme.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Worthington. Thursday, 8, Mr. F. G. Creek.

Holloway.—Grove-dale Hall, Grove-dale-road (near Highgate Tube Station).—To-day (Saturday), 7.30, Whist drive in aid of Building Fund. Sunday, 11, Mr. Wm. Drinkwater; 3, Lyceum; 7, Mrs. Mary Crowder. Monday, 8, public circle (members only). Wednesday, 8, Mrs. Podmore, address and clairvoyance. Friday, 8, free healing. Saturday, December 3rd, ladies' special effort, tea and social; tea at 5, tickets, 1/-; proceeds to Building Fund.

Peckham.—Lausanne-road.—7, Mrs. A. Johnson. Thursday, 8.15, Mrs. S. Podmore.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mrs. M. H. Wallis. Wednesday, 8, Mrs. A. F. Jefferys.

Worthing.—Tarring Crossing.—6.30, Mrs. Punter.

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